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BY

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THE TISDALE CASE

In 1911 an Alaskan miner, George C. Tisdale, took part in a miners' brawl in which a man was killed. Tisdale surrendered himself to the local United States marshal, for criminal justice is administered in Alaska, as a territory, not by locally chosen officials, but by the United States Department of Justice, was tried and sentenced to the Federal Penitentiary at McNeil Island.

After two years' residence in this prison Tisdale was transferred to Saint Elizabeth's Hospital for the Insane in the District of Columbia on recommendation of the prison alienist. Whether this recommendation had a sound basis or not I do not know. It is a notorious fact that inmates of Federal prisons who are too persistent in their attempts to secure their liberty, or who know too much about inside affairs, and who thus make themselves annoying to or feared by the officials, are frequently gotten out of the way by sending them to Saint Elizabeth's "for observation" as to their sanity. This serves a double purpose; it protects the prison officials from exposure, and it enables the asylum authorities, who are in collusion with the penal powers, to say that the prisoner is "dangerously insane" and so to hold him incommunicado and so prevent his telling tales to his friends or taking legal measures for his relief. Any little eccentricity, such as inclination to doubt the infallibility of the courts, is enough to afford a plausible pretext, plausible enough for a prison doctor under the thumb of the warden. You won't believe that possible, but it is a fact, and you shall see presently.

Tisdale was still at Saint Elizabeth's department for the criminal insane on October 4th, 1921, the date on which his original sentence for murder expired. One might have expected, therefore, that he would be discharged in the usual manner as with other prisoners, and allowed to go home, or, at least that the usual discharge would take place, but that if he was really insane, he would be temporarily held until a court order of commitment as a lunatic could be secured, as

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The law requires, a process which would involve definite proof of insanity to the satisfaction of the court. Even if that were done, he should be removed from the noisome Howard Hall, the walled prison within the precincts of Saint Elizabeth's, and given such restricted freedom as other non-criminal inmates enjoy.

Nothing of the sort happened. Tisdale was not released; he was not brought into court for a hearing on his mental condition; he was not transferred to the status of a non-criminal patient. No, he was just held and treated as a criminal, despite the fact that his sentence had expired.

For four years this man, who had paid the penalty of his crime, if crime it was, was held under the status and all the disabilities of a criminal. Meanwhile another person, a fellow prisoner in Howard Hall, who was just as sane as you or I, had made the acquaintance of Tisdale and learned of the predicament in which he was, thousands of miles from home and without a friend. This person was more fortunate and had managed to secure his liberty. He interested others in Tisdale's case, and a local welfare worker, Mrs. Eldred, attempted to secure a writ of habeas corpus for Tisdale, the effect of which would have been to have him brought into court, and the asylum authorities required to show why they were detaining him. Not only was the writ dismissed by the local court without a hearing, at the instigation of Dr. William A. White, the superintendent of the asylum, but an order was issued prohibiting Mrs. Eldred from entering the institution. A second time an application for a writ was made, this time by our friend John A. Savage, who actually succeeded in having Tisdale brought into court and freed on the ground of illegal commitment and illegal detention, and as being of sound mind.

But the Saint Elizabeth's people were not through with him. Disregarding the action of the court, bullies were sent from the asylum, who grabbed Tisdale in the court room and carried him back to prison under the pretext of "holding him for observation," and that, mind you, after they had already had him under observation for thirteen years!

Called on by a member of Congress who had interested himself in Tisdale's case to explain his action, the superintendent of the asylum, by this time swelled with conceit of his own importance and ability to disregard the law, replied with an impertinent letter, which, however, did not settle the congressman. The latter took the case in hand and succeeded in getting Tisdale discharged, after being illegally held for four-and-a-half years.

Meanwhile the man who had befriended Tisdale in the first place was subjected to persecution from another governmental source, the postoffice department. Postoffice inspec-

tors apparently opened his mail, and I myself have received complaints from various correspondents that they had been annoyed by communications from the postoffice department asking to be informed confidentially what relation they had had with this gentleman. Speculation as to the reasons may be premature, but it may be surmised that those whom he was opposing in the Tisdale and other cases had endeavored to implicate him in a charge of using the mails to defraud, and thus to head off his activities in behalf of the unjustly oppressed inmates of Saint Elizabeth's asylum.

Why is it that the authorities of Saint Elizabeth's seem so determined to get and to hold on to patients, whether legally or illegally? That, too, can be but a matter of surmise only. It has been suggested that as the institution gets an allowance for each patient, every person they can detain is a permanent source of revenue. That Tisdale was sane at the very time he was prevented from seeing his advisors, on the ground that he was dangerous, there can be no question. Such an occurrence can follow only either as the result of grossly incompetent management or of motives which, seeing that they involve disregard of well-known legal provisions and result in a person in sound health and under no criminal charge being held as a convict, can be regarded as little short of criminal.

The O. E. Library League

Those wishing to receive names of prisoners desiring correspondents should fill out the attached coupon, as names are given only to LEAGUE members.

IMPORTANT! THE LEAGUE SHOULD BE SUPPLIED WITH SUCH PERSONAL INFORMATION AS WILL AID IN SELECTING SUITABLE CORRESPONDENTS.

To the O. E. Library League, Date.....

1207 Q Street, N. W., Washington, D. C.:

Please enroll me as a member of THE O. E. LIBRARY LEAGUE. I enclose (personal checks, or U. S. postage stamps accepted)

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State whether Mr., Mrs., or Miss

.....

.....

To Prisoners Who Want Correspondents

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The Card is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

Prisoners Desiring Theosophical Correspondents

Prisoners who prefer theosophical correspondents may apply to us for such. While we find that theosophists in general take but little interest in prisoners and do not care to help them in this way, such requests will be given preferred attention as far as possible.

Notice to Members—and Incidentally to Prisoners

Members are specially requested to send us the names of inmate correspondents who *persistently* importune them for money or supplies. We do not wish to be unreasonable in this respect, or to interfere with spontaneous impulses of generosity, and we sympathize with those prisoners who are in need. But there is a limit to this, especially as the LEAGUE is not intended to be either a bank or a commissary, and it is absolutely necessary to protect our members, most of whom are by no means opulent, from assaults of this kind. Further, we lose many members who have become disgusted because their correspondents appear to have no other object than to work them for something.

Where it is obvious that the aim of the prisoner is merely to get supplies he will be promptly blacklisted and no further correspondents assigned to him.

Penal Notes

Hurrying to Get There. It is not often that sentenced convicts are in a hurry to begin serving their sentences, but this happened in New York lately. Certain new laws greatly increasing the length of sentences went into effect beginning July 1st. In order to serve under the old laws it was necessary to be in Sing Sing before the gates closed on June 30th. Ten prisoners hastened to Sing Sing by taxi, one of the number paying the costs. The few hours saved spared some of them several years' imprisonment. A kind-hearted New York judge treated several others who had pleaded guilty as being in prison *de jure*, even if not *de facto*.

Federal Prison Superintendent Dead. Luther C. White, Superintendent of Federal Prisons, died at Portland, Oregon, July 1st. He was the only progressive incumbent of this office for many years, in fact, the only one who had had any real experience in prison management, and in his short term of fifteen months introduced many reforms and projected

others. One of his reforms was excluding the Caric from these prisons, by polite request, it having spoken disrespectfully of Warden Biddle and shown up some of his whimsicalities. Another was the establishment of a Federal reformatory for first offenders at Chillicothe, Ohio, which comprises 1,900 acres and will be a prison without walls. Inmates are limited to first offenders under the age of thirty years, not convicted of murder, treason, rape or arson. Mr. White also established a shoe factory at Leavenworth penitentiary, working under a graduated wage system. This will employ at the start 150 prisoners. As nearly all of these will have to learn the trade first, part of the punishment of the other prisoners will consist in having to wear the "home-made" shoes produced by these novices.

Virulent Sundayitis. The attempt of the religionists of Philadelphia, represented by over one hundred churches it is said, to force the closing of the Sesquicentennial Exposition on Sundays, is one of the most glaring evidences of the hostility of popular Christianity to progress. The Exposition is a huge educational institution where the latest achievements of science and industry can be seen on exhibition and in operation. Thousands will visit it and get new ideas and new impulses which will tend to make them better and more successful citizens. Thousands of others, who might be benefited in this way, but whose duties prevent their attendance on any other day than Sunday, will be deprived of this opportunity if the Sunday closing is enforced. Young men, employed in routine pursuits during the week, with never a chance or an inducement to rise above their present level, and with every inducement to let their minds wander in improper, perhaps criminal channels during their leisure hours, would be spurred on to making something of themselves. Yet this must not be, say the Sundayites. Shut them out; force them to come to our show or be damned. Children whose thoughts would be helped by seeing the achievements of our inventive genius, but who can only visit the exposition on Sundays with their parents, must be locked out, and find such inspiration as they can in the Sunday school with its cant, its false religion and its silly stories, or, as an alternative, play in the streets. Philadelphia, as well as the whole state, has recently been the scene of the grossest corruption in the elections, against which these pious hypocrites raised scarcely a voice. And every one of them forgets the injunction of their own Master: "The Sabbath was made for man, and not man for the Sabbath."

Provocative Police Women. Three police women in New York recently caused the arrest of fifteen chiropractors on the score of violating the health law in administering treatment to them. The use of provocative agents is getting to be a public scandal. Here in Washington recently a police woman, reputed to be good-looking, proposed to stand on the sidewalk and flirt with men in automobiles and then run them into the police court. Evidently the idea was that any man who could be induced to respond to the approaches of a good-looking woman should be arrested. In my opinion such a female is a step beneath a common street walker, who, at least, is honest enough to deliver the goods.

Psychiatrists on "Expert Testimony." The American Psychiatric Association, at its recent convention in New York, recommended the abolition of the present custom of employing experts on both sides to determine the mental condition of persons accused of crime. In its place they propose a neutral alienist appointed by the court, and recommend that such court should have its own official psychiatrist and a suitable clinical laboratory. This, of course, is common-sense. Mental diagnosis must frequently be a matter of judgment; it cannot be reduced to weighing and measuring, and it is quite too much to expect of any person who has been employed by one side to testify in its behalf for a fat fee not to be biased, to decline to do what he is paid to do and to refuse the fee if his honest findings are adverse. The system is to be condemned quite as much because of

its corrupting influence on the morals of the expert as for its unfairness to the defendant. It is interesting to note that four of the committee making this recommendation were experts in the Leopold-Loeb case, and all were well paid for doing what they admit to be wrong. The system of having the court appoint a neutral alienist for each case is open to abuse, as the judge must of necessity act upon recommendation, and may be induced to appoint persons prejudiced against the defendant, as we have seen in the Hefrewe case, and the only sound system is where such an official alienist is already functioning as such before the case came up.

Looking Backward. Governor Moore of New Jersey recently told the State Board of Control of Institutions and Agencies and the Board of Prison Managers that the percentage of criminals is higher in New Jersey than in any other state in the Union. He attributes this to codding, and wants to return to the custom of dressing prisoners in stripes, which was abandoned twenty years ago, to do away with baseball and other outdoor sports, movies, plays and concerts, which honest poor people cannot afford, and to lay it on hard. Crime has just got to be stopped, he says. Quite true, Governor, crime has got to be stopped, but when Warden Lawes of Sing Sing tells us that only one criminal in fifty is captured, it is a bit hard to see how crime is to be noticeably diminished by lashing this two per cent. In fact it may be assumed that Governor Moore is trying to get the popular ear. Incidentally, every time I read of New Jersey penal affairs I learn of some new board, of another sort of commissioner or superintendent, having to do with prison affairs. With so many boards, commissions, commissioners, superintendents, state officials without end, one wonders how anything at all is accomplished. Most of them must have to spend their time learning not to usurp each other's functions. Wouldn't it be a good plan to turn some of these officials into policemen? These officials come and go—Burdett G. Lewis has moved on, for example—but Principal Keeper Hoff, under whom there have been endless scandals in the Trenton penitentiary, still remains—seemingly he is a "lifer."

Decrease of Crime in Great Britain. According to Sir William Joynton-Hicks, Home Secretary in charge of prisons, in fifty years the number of inmates of local prisons in Great Britain decreased from 20,000 to 8,000; inmates in penal servitude, from 10,000 to 1,600; the number of local prisons from 113 to 31, and of penal servitude prisons from 13 to 4. If post-war conditions have any marked effect on crime, they act in precisely the opposite way than in America.

Oklahoma Women's Prison. Mrs. Dorothy Dayton Jones, an Oklahoma newspaper woman, spent two weeks of voluntary confinement in the women's ward of the state penitentiary, and as a result of her observations and recommendations the state has just finished a nice large women's prison, much larger than the former quarters. It is said that this will soon be outgrown, for women are rapidly taking to crime in Oklahoma. The new prison is up to date. While in the old prison the ladies were confined in open cages, in the new building there are nice large rooms with beds, running water and modern conveniences; only telephones seem to be lacking. What educational and reformatory steps are being taken is not stated, but it is hoped that by segregating the ladies in separate cells the amount of profanity, obscene language and homosexual practices—in which women convicts are specially proficient—will be diminished.

More Messiahs. It is stated that Aga Khan, a breeder of fast horses in France, has announced himself as a rival Messiah. Speed is essential in these days. Krishnaji cannot breed fast horses, but he is an excellent jockey for a fast automobile. Another new Messiah has turned up in Tunis, called the Master Therion, and another, whose name I have forgotten, in Austria.

In Defense of William Q. Judge

In his otherwise excellent compilation, *Letters from the Masters of the Wisdom, Second Series*, pages 69-70, Mr. Jinarajadasa goes out of his way to make disparaging remarks about William Q. Judge. In this book Mr. Jinarajadasa has shown himself to be extremely conscientious and it is to be regretted that on this occasion, as on some others (see *Critic* of April 7th) he has allowed himself to display his ignorance of theosophical history and of conditions in the theosophical world outside his own society.

It may be of interest to place Mr. Jinarajadasa's remarks side by side with what Mrs. Besant has said about Mr. Judge in an editorial in *The Theosophist*, October, 1922 (page 4), and in a separate article in the same issue (pages 9, 10):

Mr. Jinarajadasa says:

These two, H. P. B. and H. S. O., alone out of the seventeen who founded the T. S., stand out as having lived for, and died in, the Society which the Masters ordered to be founded. W. Q. Judge might have earned the same place to the gratitude of all Theosophists, but for his grievous blunder in breaking up the Society, and then proclaiming his seceding organization as the original Society, and disowning the Parent Society. By right of perfect service rendered, H. P. B. and H. S. O., out of the seventeen, have become the "Founders," in the hearts of Theosophists. Even by 1882, the Masters spoke of these two only as the "Founders," and H. P. B. and H. S. O. will remain the "Founders" for all time.

Mrs. Besant says:

William Quan Judge, a much-loved friend and pupil of H. P. B.'s, and long the channel of life to the American Branch of the T. S. A highly evolved man, with a profound realisation of the deeper truths of life, he built up the Society in America from small and discouraging beginnings. No difficulties daunted him, and no apparent failures quenched his fiery devotion. . . . He was beside H. P. B. through those early days, saw the exercise of her wonderful powers, and shared in the founding of the Theosophical Society. And throughout the remainder of her life on earth, the friendship remained unbroken, and during the later years she regarded him as her one hope in America, declaring that, if the American members rejected him, she would break off all relations with them, and know them no more . . . an unquenchable energy, a profound devotion, an indomitable will. And these were held together by a single aim—the spreading of the truths of Theosophy. . . . His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains a lasting inspiration.

In this statement Mr. Jinarajadasa does not limit himself to facts. There were not "seventeen who founded the T. S." but *sixteen*, as may be found in Olcott's *Old Diary Leaves*, vol. I, pages 121, 122, where these are mentioned by name and number. Mr. Judge did not "break up the Society," any more than it has been "broken up" recently by the secession of the Czechoslovakian Section, or by the retirement of the thousands of members yearly who get tired of it and leave it. Further, it was the deliberate action of the delegates and members of the various lodges of the American Section at the convention in Boston in 1895, who, by a vote of 191 to 10, decided "upon autonomy, Mr. Judge, if he voted at all, having but one vote. Neither did Mr. Judge "proclaim the seceding organization as the original Society," as it adopted at the time,

and held during Mr. Judge's life, a distinctive title, to wit, "The Theosophical Society in America," thus deliberately and intentionally distinguishing itself from the original "Theosophical Society." Any claims to being the original society were made after Mr. Judge's death.

Whether Mr. Judge, by virtue of being one of the original sixteen and by being temporary chairman and then secretary of the organizing meeting, is to be regarded as a "Founder" in the same sense as were Madame Blavatsky and Colonel Olcott, does not concern us here, and this is not the place to quibble over the definition of the word. But if being a "Founder" means "perfect service rendered," I think we may admit that by a possible chance H. P. Blavatsky knew as much of the "perfect service" of Mr. Judge as does Mr. Jinarajadasa today. Let us see what she said of Judge (Second Preliminary Memorandum, quoted in *Theosophy*, vol. xi, page 202):

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at great sacrifice, for the spread of the movement. . . . Brother Judge refuses to defend himself. . . . But is that a reason why we should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. . . . Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a bogus Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by undermining the character of this most unselfish champion of our T. S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every He said about our friend and Brother, in every case we know it to be a lie.

The above was written by H. P. B. in 1890, nearly fifteen years after the founding of the Society. In her message to the Fifth Convention of the American Section H. P. B. says:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserves special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

In a letter dated London, October 23, 1889, H. P. B. says:

. . . The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans . . .

When Mr. Jinarajadasa excludes Mr. Judge from the list of those who are entitled to the gratitude of all theosophists "by right of perfect service rendered," he not only disregards the opinion of H. P. B. but of thousands of theosophists today, not only outside his particular theosophical society, but within it. Whether Judge died within or without the Adyar Society is a matter of minor importance. What is important

is that he lived and worked for, and died in, the Theosophy of the Masters, which a far greater achievement. Did not H. P. B. herself once threaten to abandon the Society? She wrote (*Lucifer*, August, 1889, page 507):

It is pure nonsense to say that "H. P. B. is loyal to the Theosophical Society and to *Adyar*" (?). H. P. B. is loyal to the death to the Theosophical Cause, and those great Teachers whose philosophy alone can bind the whole of Humanity into one Brotherhood. Together with Col. Olcott, she is the chief Founder and Builder of the Society which was and is meant to represent that Cause, and if she is so loyal to H. S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and *Adyar*" depends upon the degree of the loyalty of that Society to the Cause. Let it break away from the original lines and show disloyalty in its policy to the Cause and the original programme of the Society, and H. P. B., calling the T. S. *disloyal*, will shake it off like dust from her feet.

In fact, Mr. Jinarajadasa himself says (page 68):

Colonel Olcott almost went out of his way to ignore the occult basis of the Society; so far did he go that, about 1888, the Master K. H. told H. P. B. that "the Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range.

Had H. P. B. abandoned the T. S. would Mr. Jinarajadasa have denied her the right to the gratitude of theosophists? Would he have claimed, as he does now by implication, that it is not loyalty to Theosophy, the Theosophy of the Masters and H. P. B., but loyalty to a machine, to an organization, which is deserving of gratitude? That it is the vessel, not the contents, which counts?

Speaking again of H. P. B. and Olcott (page 74) Mr. Jinarajadasa says:

The result of their joint work is the T. S. today."

This is really too comical. Up to the day of her death H. P. B. never ceased to attack sacerdotalism in whatever form, never ceased to deny the dogmas of apostolic succession, of the remission of sins by a priest, and neo-messianism. What do we see today in the T. S.? We see its president betraying the principles she was taught by H. P. B. and endorsing and forcing on the Society a Catholic church, consorting with purple-robed priests who claim to be such by virtue of apostolic succession, who assert that they can circumvent karma and absolve the sinner and remit his sins, who go through elaborate ceremonials with incense, vestments, candles and consecrated crackers; we see its president forcing the Society into a so-called "world religion," filling the offices with priests and bishops, and not only preaching the immediate coming of a new Messiah, but actually putting him on exhibition. Let us compare the ideals of H. P. B. and of Annie Besant by setting their own words side by side:

H. P. B., in *The Secret Doctrine*, orig. ed., Vol. I, page 280 (Rev. ed., Vol. I, page 391).

The ever unknowable and incognizable *Kuruna* alone, the Causeless Cause of all causes, should have its

Annie Besant, *P. T. S.*, in *The Theosophist*, Nov. 1925, page 221 (*Herald of the Star*, Sept., 1925, page 339).

And the Liberal Catholic Church should be the very heart of the

shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.

And it is this Liberal Catholic Church, this church of ceremonials, vestments, apostolic succession, absolution from sin, salvation by proxy through the performances of priests, which Mrs. Besant is attempting to fill into the T. S. container, from which she and her colleague Leadbeater and her horde of bishops have emptied the Theosophy of the Mahatmas and of H. P. B.! If Mr. Jinarajadasa knows anything of the teaching of H. P. B. and the Masters, such as one would expect of an editor of Mahatmic letters, he must know that these things would not be tolerated for an instant by H. P. B. were she alive today. Either she would upset the altars of these priests as Christ upset the tables of the money changers in the Temple, or she would leave the T. S. in its fate as disloyal to the Masters and their Cause (see above quotation). No, the T. S. is what it is today, not because of either H. P. B. or Olcott, but in spite of them. It was Judge, and Judge alone, who stood firmly not only for H. P. B., but for everything she taught. And it is to Judge, more than to any other, next to H. P. B., that the gratitude of true theosophists everywhere should be due. And it was precisely because of his fidelity to her and to her principles, because he refused to allow the Theosophy of the Masters to be perverted by the Brahmins, that a cabal of Brahmins, in conspiracy with Mrs. Besant, Col. Olcott and others, endeavored to ruin him. Had it not been for these the American theosophists would not have seceded; their secession was a protest, whether wise or not, against this ingratitude and persecution. And at this late day Mr. Jinarajadasa, in his ignorance of the facts, allies himself with the mud-throwers.

To Whom it May Concern

As far as his time permits the Editor of the *Carric* will be pleased to aid correspondents in getting an insight into the actual conditions in the Theosophical Society, and into matters which should be known by its members, but which are carefully concealed by those officials and others who find it to their interest to do so. We do not deal in rumors and gossip, but have the facts and the documents. It is suggested that a subscription to the *Carric*, 50 cents a year, will also be very helpful in this regard.

Mrs. Besant's American Visit

Mrs. Annie Besant is coming to America this month; her public lectures will be directed by a large lecture bureau in New York; there will be no free loaves and fishes, but everybody will be charged admission, rightly enough, no doubt, for expenses must be paid and that which people pay for they prize more highly than that which comes to them for nothing. Many a member of the audience who otherwise would yawn and go to sleep will say to himself: "I paid fifty cents to get in here. I must stay awake and get my money's worth." Then

teaching that the Christ will give. The T. S. was called by a Master the cornerstone of the Religion of the future, where all religions will meet together in that Church Universal,—that I spoke to you about the day before yesterday,—when the knowledge of the glory of God shall cover the earth as the waters cover the sea.

a press agency will herald her as "the greatest living woman" and fill the papers with her talks, and the platforms of all theosophical lodges will be open to her, as a matter of courtesy to the President of the Theosophical Society if for no other reason.

And what will they hear? Religious truth? By no means, if we are to judge from what she has already spoken. Her Queen's Hall addresses are before us as evidence, both this year and last. Nothing but the often reiterated statement, which we all know already, that the world needs to know much more than it does—no exhortation to study the words of the great teachers who have passed on, no reference to what these teachers have given us—not that, but a labored argument that we are needing somebody to wake us up and that she "knows" that somebody is coming very soon to do it.

One cannot help wondering why Mrs. Besant, with her knowledge and her eloquence, does not make some attempt to arouse interest in the great teachers of the past, to tell us something of what they taught, and to undertake to do at this very minute what she claims that some great teacher from the Himalayas will do later on, a teacher who, so she says, will occupy the body of one J. Krishnamurti and speak through his lips, a young gentleman who, by the way, she places on exhibition—"Here, friends, is the body which the Great Lord will occupy when he comes."

So far we have gathered but one idea of what this great teacher is to do—his is to make everybody happy, certainly a most alluring bait to bait one's hook with. Then she will tell us that this is nothing new, that Christ took possession of the body of one Jesus when he was thirty years old—a claim for which there is no plausible authority whatever—and that which happened once is going to happen again. As for the evidence, she gives none, unless her mere assertion, "I know," and, "I have been told by the Great Teacher himself," can be considered evidence.

The Coming Teacher movement is simply a reiteration of the notion that somebody is coming to make things sweet for us; it is an appeal to those who find it easier to dream than to work, to look for a savior instead of getting busy and saving themselves. For nearly two thousand years we have had the teachings of Christ, and nobody listens to them; for still longer we have had those of Krishna and Buddha. And now, today, a once practical person like Mrs. Besant goes about teaching that if we will only sit on our settees somebody will come down from the Himalayas and help us, instead of urging us to get busy and do something. It's enough to make a hippopotamus laugh. Why waste so much breath over what is going to happen, even supposing that it is? And why pick out a dummy in a London suit as a sort of visualization of what is to be?

You can buy a *Bhagavad Gita* or a *Voice of the Silence* for what you will pay to hear Mrs. Besant, you probably own a New Testament, and if you will put in your hour reading them, you will learn far more as to how the world can be saved than you can by listening to Mrs. Besant's sensational but unpractical oratory.

The solution is to be found, perhaps, in a remark of Count Keyserling in his *Travel Diary of a Philosopher*:

"Any one who examines the mass of theosophists will find it difficult to suppress a smile at their pretense that they constitute the seed of the new race which is to create the civilization of the future. The great majority of them are people on a mental level below the average, who incline to superstition; they are neuropathological, and possess the readily spiteful egotism born of the desire for personal salvation which is so characteristic of all who regard themselves as specially chosen."

This is a hard saying, but what else will account for the ready acceptance of the absurdities of *Man; Whence, How and Whither*, and of *The Lives of Alcyon*, with their constant appeal to personal vanity.

their allusions to members of the Theosophical Society as the chosen people? What else will account for the behavior of those theosophists who, with the wisdom of the ages at their service, deliberately neglect it and spend their time getting ready to receive a teacher who may never appear, in building temples for him to speak in and houses for him and his assumed twelve disciples, and who venerate as his future vehicle a young man who can hardly open his mouth or write a letter without saying something silly?

Theosophy vs. Leadbeaterian Anthropomorphism

Mr. Leadbeater describes the Logos as a Big Man sitting on a Lotus, and says he has seen him. Let us compare this neo-theosophical New-Jerusalemism with what H. P. B. teaches:

H. P. Blavatsky in *The Key to Theosophy*, U. L. T. ed., page 49 (London ed., page 44).

When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

C. W. Leadbeater in *Man: Whence, How and Whither*, page 378.

In it [the music temple] he is bearing his share in a concert which comes from all the worlds of the system, and these streams from all the worlds make somehow the mighty twelve-stringed lyre upon which the Logos Himself plays as He sits upon the Lotus of His system. It is impossible to put this into words; but the writer has seen it, and knows that it is true. He hears, He responds, and He Himself plays upon His system. Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other Logoi who are His peers.

At the Periscope

The Mahatmas Never Heard of Him! In her Queen's Hall lecture, June 13th, Mrs. Besant said: "And I know that He is coming again, because I have heard The Christ say so. . . . The Christ is living in a physical body, very different from ours, in a very beautiful garden looking over the plains of Northern India." And in his recent book, *The Masters and the Path*, Mr. Leadbeater talks of this Christ, or Maitreya, as if he were his next-door neighbor. Is it not then passing strange that the Mahatmas Morya and Koot Hoomi, in their voluminous letters to A. I. Sinnett, never once mention this Christ or Maitreya, and that H. P. B. does not allude to him once in all her writings? Mr. Leadbeater tells us in his book, page 36, that Koot Hoomi is the "principal lieutenant" of Maitreya, but Koot Hoomi says that his chief is the "Chohan." Certainly if these Mahatmas and the Christ live so near together, they should be acquainted, by reputation at least, and one wonders why these two Masters are not as privileged as the President of the T. S. and the Presiding Bishop of the Liberal Catholic Church, to say nothing of Mr. Krishnamurti and a lot of Leadbeater's little boys.

Notes from The Antipodes. I hear that Mrs. Josephine Ransom has resigned the secretaryship of the Australian Section, T. S., and that J. Arundale has been appointed in her place. Mrs. Ransom, who is pugilistically inclined, will go to South Africa to squash a rebellion there. The Lord's Amphitheater at Balmoral Beach has been turned

over to the Liberal Catholic Church Sundays, while Saturdays are set aside for Tom Mix, Charlie Chaplin and Douglas Fairbanks.

I appreciate highly the great ability and splendid efforts in behalf of real Theosophy being made by the General Secretary of the Independent Theosophical Society in Australia. I am pleased to know that he has had a birthday and wish him ever so many more, with thousands of fragrant cigars. But an item on page 38 of the March-April *Path* makes me wonder whether it is not time for him to put some sand-paper on the soles of his shoes, lest he go sliding down the slippery path of self-advertising and self-adulation on which Mrs. Annie Besant has preceded him. Officials must of necessity make their names known at times, but broadcasting one's birthday in advance by radio savors far too much of the personality methods for which Our Lady of Adyar is noted. Incidentally, the American subscription price of *The Path* is one dollar a year, which may be sent through this office. It always has ably written Blavatsky articles, and is one of the few periodicals which are standing firmly for the teachings of the Masters.

Another Note from the Antipodes. The Sydney (Australia) newspaper *Truth* has been conspicuous in its attacks upon Arhat Leadbeater and his cronies, with the result that some of them brought a libel suit against the paper. Having tackled *Truth* they are now trying to let go, like the man who interviewed a bull dog, but *Truth* has refused to allow them to drop the case. The reason for this is that *Truth* proposed to force Leadbeater on the stand as a witness, and to squeeze out of him some admissions as to his unsavory past, than which nothing was more to be feared by the Leadbeaterites. An airing of his record, substantiated by his own admissions in writing in the past, would knock his reputation sky-high in Sydney, and furnish copy for *Truth* and reading for the Sydney public for some time to come. As Mrs. Besant's suit for grabbing the \$330,000 property of the Independent Sydney Lodge will be heard subsequently to the libel suit, it is hoped by the Independents that the exposure of Leadbeater will create a strong presumption in their favor.

Lost in His Own Frits. H. P. Blavatsky possessed no titles or degrees, neither fore nor aft—she was just plain "H. P. B." Judge had none, or if he had, never displayed them. Oleott got no further than "Colonel." Going further back, we do not find that Krishna, Buddha, Christ, ever made a display of titles in order to lend emphasis to what they had to say. Christ knocked out the doctors in the Temple and was an unsurpassed healer, yet we find no reference to Dr. Jesus. Of late, however, it has become the fashion in neo-theosophical circles to display one's degrees and other adornments on every possible occasion, like a general covered with decorations, till the small human being beneath them is completely snowed under. If a photograph can be shown so much the better. Mrs. Besant started this absurd fashion in the T. S. Not satisfied with plain "Annie Besant" which had served her so long, her latest books are by "Annie Besant, D.L." One of her admirers speaks of her as "Mrs. Besant, now Dr. Besant"! But the funniest is to be seen in a short article in *The Star in the East* (Sydney) for January-March, 1926, entitled "Advance Australia." This is written—I give it as it looked to my perhaps distorted vision after some searching for the name of the author—"By RT. REV. G. S. Arundale M. A., L. L. B. (CANTAB), F. R. H. S. (LONDON), D. L. (NAT. UNI. MADRAS)." In this article THE RT. REV. M. A., L. L. B. (CANTAB), F. R. H. S. (LONDON), D. L. (NAT. UNI. MADRAS) says wisely: "The intelligent traveller . . . will certainly not make the mistake of judging the countries he visits according either to his own standard or to the standard of the country to which he himself belongs."

Quite true, yet only a month later, as reported in the Sydney papers, this "intelligent traveller" addressed the Housewives' Association in Sydney, and took occasion to score the Australian women as "untidy,"

as "slaves of fashion," and as "the gossiping women of Australia." He said he wished he could have exhibited his Hindu wife on the platform as an example of how women should dress. To this Sydney *Truth* of April 18th takes exception, designating it as "A 'Bishop's' Blather," and calling him "a pious, prating, pragmatical pilgrim," "a Johnny-come-lately wedded to a colored woman." I have often wondered how a charming lady like Mrs. Shrimati Rukmini Arundale could have picked out the RT. REV. M. A., L. L. B. (CANTAB), etc., etc. I am sorry for her, but for the editor of *Truth* to make capital out of the fact that as a Hindu her skin is a shade darker than his own is a bit rank. It must be conceded, however, that George, lost amid his degrees, his ecclesiastical robes and hornet's nest hat, weighed down by the burden of Apostleship, Elder-Brotherhood, Principals of the World University and Headship of the New World Religion, is rapidly succumbing to megalomania and is promising to be the champion clown of the T. S.

Mrs. Besant Repercusses. In the March 24th *Carrie* I published a letter from the Vancouver Lodge, T. S., to *The Theosophist*, protesting that the Jubilee issue (November) was wholly given up to Bishops and Besantine Bedlam generally without the least reference to its being the fiftieth anniversary number and without mentioning the Founders. Mrs. Besant has replied in a highly characteristic letter printed in the May *Canadian Theosophist*. Mrs. Besant rightly calls attention to the fact that *The Theosophist* is her personal property and that as editor-owner she can publish what she wishes. Says Mrs. Besant: "As you say, there might have been articles on 'The Founders,' 'The Mahatma Letters,' etc., but no one happened to send any." Of course not. Nobody who knows that Mrs. Besant has studiously avoided all reference to *The Mahatma Letters* would be so foolish. But, as the self-acclaimed "successor" of H. P. Blavatsky one might have expected some reference to her and to the fiftieth anniversary in the editorial section. But there is not a word. On the contrary, this section is given up mainly to laudation of the Liberal Catholic Church and to three pages announcing her own birthday! The Vancouver Lodge is right. Mrs. Besant was so absorbed in talking of herself and her pet church that she overlooked H. P. B. entirely. Mrs. Besant concludes her letter with the words: "More insult is not argument." But in the above instance her argument is mere insult. As the editor of *The Canadian Theosophist* remarks by way of comment: "Mrs. Besant . . . declares she is the successor to Madame Blavatsky and then publishes in Madame Blavatsky's original magazine matter which Madame Blavatsky spent her life in trying to make impossible."

Reprint of "The Theosophic Voice"

The three issues of *The Theosophic Voice*, published in 1908, showed all the details of the infamous Leadbeater scandal of 1906, his abominable corruption of young boys, Mrs. Besant's denunciation of him and how she changed face and forced him on the T. S. when she discovered he could serve her purposes, and much more material bearing on this episode of neo-theosophical history. This has been reprinted in full and may be had from the O. E. LIBRARY for \$1.25. Here are the plain facts for those who are open-minded enough to read them.

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A MUCH NEEDED REFORM

Readers of the newspapers cannot have avoided seeing the numerous attacks which are being made upon the parole system. We hear of men who have been liberated on parole committing new offenses almost immediately, and this is laid at the door of the parole system as such, without effort to inquire whether the cause may not be an entirely different one.

What is that different cause? In the first place, statistics show that between eighty-five and ninety per cent of paroled prisoners make good, that is to say, are not detected in committing any new offense. They are simply absorbed in the social organism and we hear of them no more. Of the ten or fifteen per cent who break their parole some do so only in a technical way, while others are actually guilty of offenses usually regarded as criminal, mostly robbery in one form or another. What prompts them to steal? Naturally, and not considering those few who rob by actual choice of that means of livelihood, it is pressing lack of money.

What causes this lack of money? Remember that but few men who leave prison have any funds, that most of them are without work and have to seek it—a matter which requires time, running about from place to place, even from city to city, interviewing prospective employers who want to know the past record of the applicant and to whom a prison record or discharge card is not a satisfactory testimonial, during all of which time food and lodging as well as car fare are required. Days and even weeks may pass before the work is secured, and then there is the waiting for pay day, the difficulty of getting credit from strangers. We hear of people who can go out into the wilderness without a single article but the clothes on their backs and who can manage to live. But they don't live because God or the ravens feed them. They seize what they can get to support life, a process which, when indulged in in the midst of society, is known as stealing. Turn a man loose in society without money, without friends from whom he can borrow, and with no immediate

work, and he will within a few hours have to ask himself whether he must starve, beg, or risk prison again by helping himself to what he can lay his hands on. It's a horrible position to be in, and nothing would please me more than to put those newspaper editors and hack writers who are attacking the parole system into it. They would learn something which seems never to have occurred to them.

Of course this condition has long been recognized and so there has grown up the custom of giving the departing guest a gratuity in one form or another, such gratuity consisting first of all of clothing, little enough to be sure, men being turned loose in midwinter with thin clothing and no overcoat; then a railroad ticket home is often added, which is often distinctly marked "prisoner's ticket" so as to prevent his selling it if he does not elect to go back where everybody knows his history, and finally, a small sum of money. Somehow the custom of giving five dollars originated, and this custom of handing out five dollars runs back into the distant past when five dollars would buy two or three times as much, keep a man going two or three times as long as today. It was little enough in those ancient days before the war, but it is still less today, and yet it has been impossible to get it through the heads of legislators that if the gratuity was five dollars ten years ago it should be eight or ten at least today, and that if a discharged prisoner's money lasts today only half as long as it did ten years ago he is just about twice as likely to be forced to steal in order to keep alive. That is one reason why, if it is actually a fact, that there are more paroled and discharged men going wrong today than formerly. By skimping on the gratuity the state offers a direct incentive to crime, and while it saves a few dollars here, it risks all the costs of rearrest, retrial, and reimprisonment, quite a big sum at best—penny wise, pound foolish.

Among other prisons the Federal penitentiaries have, until very recently, allowed the same gratuity of five dollars that they did years and years ago. The CARRIC once published an estimate that the Government would be actually saving money by increasing this gratuity to twenty dollars; there would be fewer relapses with the accompanying costs.

Now at last Congress has enacted a new law which, curiously, increases the gratuity to outgoing Federal prisoners who have served at least six months to a maximum of twenty dollars cash. Presumably this would be given to those who were not provided with work and who have no cash of their own.

Our prison colleague, *The Island Lantern*, published by the inmates of the McNeil Island Federal penitentiary, in its August issue, tells the story of how this much needed reform was brought about. For eleven years Congress had been im-

portuned to increase the allowance, but without result. Finally it was accomplished through the efforts of Chaplain C. W. Burr, of the McNeil Island Institution. Chaplain Burr, before his appointment to his present position, was the Salvation Army officer in charge of work in Tacoma, and his duties brought him in contact with many discharged prisoners. He became convinced that one of the chief sources of difficulty, one of the main temptations to crime, was the temporary shortage of cash due to the small gratuity paid by the Government. He interested the late Superintendent of Prisons, Luther C. White, Senator Jones and Representative Johnson of Washington, and the Tacoma Kiwanis Club, and drafted a bill which was finally put through Congress.

Now that the Federal government has taken the initiative it is to be hoped that those state institutions which still adhere to the time-honored gratuity of five dollars and which have no other provision for the immediate support of the outgoing prisoner, will urge upon their respective legislatures the wisdom of reform in this direction. When this has been accomplished we shall probably hear less about parole violations, and the states will be saved not a little money.

Warrington House

I regret to learn that the Warrington House for Men, in New Orleans, has been compelled to close its doors for the summer because of lack of funds. The Warrington House is a private charity maintained by a New Orleans philanthropist, W. J. Warrington, and his associates, and is sustained entirely through donations. Last year it cared for 26,000 men and boys, gave them food, clothing, a good bed, and often transportation to their homes. This aid was offered when the men were actually in dire need, when they might, had they gone on in need another day, have turned their wits against the law, stolen, cheated and committed even worse crimes. Its principle has been to give help first and make inquiries afterward, if necessary; it has assumed that people do not as a rule ask for food unless hungry, or for lodging unless in need of a place to sleep, and the question of "worthiness" has never been allowed to stand in the way of first aid.

The Warrington Messenger, an interesting magazine published in behalf of this work, devotes much of its June-July issue to a comparison of its methods with those of the official social service organization of the city, from which it appears that the latter is run in a mechanical fashion, that it is encumbered with red-tape, that the applicant for aid has to answer a sort of catechism and unless he can measure up to the mark and prove his worthiness in advance he is refused. A case is given of an applicant, a boy who had left home and got into trouble, and did not want his family to know of his predicament. Although in dire need help was refused unless he would permit the "charity" to telegraph to his family—at his expense—for confirmation of his story. Not only is help refused to those who are without a job, but the applicant has to go through so much red tape, as to give so many proofs of being deserving, all of which have to be investigated, that he runs a good chance of being arrested for vagrancy or for committing a crime in order to get something to eat. *The Warrington Messenger* says:

Charity is not merely the distribution of so much food and shelter; there should be something more personal to it than that. True it is that

the physical wants should be the primary consideration, but there should be a personal element as well, which is the phase of charity work which is being neglected under the system that we are following in this city. There is a certain pride about most men and women, even though they are beggars, that makes them shrink from asking help under a system where case-workers ask unnecessary and embarrassing questions and fill out officious-looking blanks. That is machine-made charity. We have a charity-dispensing machine in New Orleans. The citizens have dropped their money in the slot, trusting that the machine will eliminate the social problems and that beggars will live happily ever after.

Undoubtedly they do their duty in finding out where the man was born, what his family connections are, why he happens to be hungry and all other information that the printed form calls for. This requires some time. Then they report their findings. The big wheel reviews the data. If the applicant is classed in a class designated as "deserving," his classification being determined more or less by personal opinion based on the data, an order goes out that the unfortunate be given relief. By the time the sandwich slides down the chute one of three things often happened: The party has lapped a business man—possibly one of the very ones who dropped a contribution in the charity-vending machine—on the head with a piece of gas pipe in order to get the wherewithal to procure food; or, he has starved to death; or, he has committed suicide for fear of starvation. If he has not had the courage to commit violence he has probably loitered about town, finally being picked up and jailed as a vagrant. . . . Under this guise of economy the personal side, to give the human touch that means so much, is lost.

The argument of the writer is that—in New Orleans, at least—the highly systematized official charity, under the guise of economy, makes a fetish of system and sacrifices efficiency, sacrifices the personal touch which is so important for those in trouble. For which is to be preferred, a 90% financial efficiency and a 50% actual efficiency, or a 50% financial efficiency and a 90% actual efficiency?

Finally, let us read what H. P. Blavatsky says in her *Key to Theosophy*:

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who fills it, than in him for whom it is felt.

Note. The address of Warrington House is 1140 Royal Street, New Orleans.

Free Books for Prisoners

The O. E. LIBRARY has the following books which it will be pleased to give without charge, while they last, to prisoners applying for them. Not more than two books sent to one applicant. As there is usually but one copy of each, several titles should be given in order of preference. Those not receiving books asked for should watch for the next list. If the rules forbid sending to individuals they could be sent in care of the chaplain. Applications from prison libraries (not limited to two titles) should specify the books desired.

As we are always very short of funds we invite contributions from our readers for defraying carriage on these books and others to be announced.

Allen, James—The Life Triumphant.

Atkinson, Wm. W.—The Will.

The Inner Consciousness.

Memory: How to Train, Develop and Use It.

Your Mind: How to Use It.

Thought Force in Business and Everyday Life.

Anon.—The Long Day (autobiographical).

Arabian Nights Entertainments.

Angel, Norman—The Great Illusion (against war).

Austin, P. H.—On the Borderland (fiction).

Bacon, Josephine D.—In the Border Country (fiction).

Bavelock, Florence—The Rosary (fiction).

Beach, Rex—The Winds of Chance (fiction).

Bailey, L. H.—Training of Farmers.

Principles of Fruit Growing.

Barrett, C. R.—Short Story Writing.

Bates, Arlo—Talks on Writing English.

Bennett, Arnold—The Human Machine.

Literary Taste and How to Form It.

Bridgewater, H.—Advertising.

Brown, Grace M.—Life Lessons.

Brown, L. N.—Scientific Living.

Burrell, J. L.—The Lore of the City.

Cutton, R.—The Heart of Unaka (fiction).

Churchill, Winston—The Inside of the Cup (fiction).

Curwood, James Oliver—God's Country and the Woman.

Comfort, Will Lorington—Midstream (autobiographical).

Connor, Ralph—The Gasparis of Pine Croft (fiction).

Cameron, Margaret—The Involuntary Chaperone (fiction).

Conby, H. A.—The Short Story in English.

Clack, J. K.—Systematic Moral Education.

Clow, L. R.—Introduction to Study of Commerce.

Cody, Sherman—Business Letter Writing.

How to Do Business.

Collins, J. H.—Art of Handling Men.

Human Nature in Selling Goods.

Davis, Dr. N. S.—Consumption: How to Prevent and to Live With It.

Deland, L. A.—Imagination in Business.

Essewain, J. B.—Art of Public Speaking.

How to Attract and Hold an Audience.

Frappie, P. R.—Castles and Keeps of Scotland (geographical).

Frederick, John—The Bronze Collar (fiction).

Hutton, Bettina von—Pam (fiction).

Hendrix, J. B.—Oak and Iron (fiction).

Johnson, Owen—The Salamander (fiction).

Lynch, O. L.—The Trail of the Grand Seigneur (fiction).

Lincoln, J. C.—Galusha the Magnificent (fiction).

Penal Notes

Salvationists as Prison Chaplains. I am much pleased to learn that two of the three Federal Penitentiaries have Salvation Army officers as chaplains. For three years Ensign C. W. Burr has been chaplain of the McNeil Island Penitentiary, while Adjutant Fred Ludlow has recently been appointed chaplain at Atlanta Penitentiary. While I am too much of a heretic to belong to any orthodox religious association, were I so eligible, I would unhesitatingly select the Salvation Army. For while the motto of most churches seems to be "Save your own soul," the aim of the Salvation Army is to save others, especially the underdog. It works on the principle, bread first, bible afterwards, as did Christ when He fed the hungry multitude before preaching to them.

Growth of Probation. It is stated that in England today seventy-five per cent of first offenders are placed on probation. The English First Offenders Act is said to have proved its merits after years of trial, and nowhere in the western world is crime at such a low ebb. Last year Congress passed a National Probation Act which, of course, applies only to cases tried in Federal courts. The act says: "When it shall appear to the satisfaction of the courts that the ends of justice and the best interests of the public, as well as the defendant, will be subserved thereby, said courts shall have the power, after conviction or after a plea of guilty or nolle contendere for any crime or offense not punishable by death or life imprisonment, to suspend the imposition or execution of sentence, and to place the defendant upon probation for such terms and conditions as they deem best." Heretofore it has not been within the option of a Federal judge to place an offender on probation, or, which amounts to much the same thing, to suspend sentence, and the one judge who made the experiment was promptly set upon by the U. S. Supreme Court. Whether the probation of offenders may occasionally encourage others to commit offenses is problematical. Probably it may now and then. At the same time it must be remembered that many offenses are committed under stress which may occur but once in a lifetime and not by confirmed criminals. It is far better to place such persons on their good behavior than to risk converting them into criminals in such schools of crime as most prisons are; it is better to give them a chance to develop a useful life than to have a term of years simply wiped out of a normal course of development.

Flogging in Installments. I learn from the *Winnipeg Free Press* of August 6th that a Winnipeg judge had just sentenced three bank robbers as follows: One received fifteen years in the penitentiary, one ten years and one nine years; each is to receive twenty lashes of the cat-o'-nine-tails. The odd feature is that each is to receive ten lashes after one month of imprisonment and ten more *one year before his final discharge!* I agree with the *Free Press* that this is preposterous. After fourteen years of imprisonment during which it is to be hoped the prisoner has been treated in a fashion calculated to make a reformed man of him, and shortly before being set at liberty, he is to be submitted to an indignity which more than anything else is calculated to inspire a sentiment of revenge and to make him an enemy of society. By the end of fourteen years a convict may have become, as far as sentiments are concerned, as good as any one on the outside. All this is risked by giving him a brutal beating, no matter how exemplary his conduct during his imprisonment may have been. Perhaps the sentence may be carried out to the letter; perhaps by that time Winnipeg may have become so civilized that the victim may be allowed to wear several coats during the performance so that he, as well as the warden, may treat it as a joke.

Chaplain Allen Proposed for Federal Prison Superintendent

I hear that Chaplain Harmon Allen, of Leavenworth Penitentiary, has been proposed for the office of Superintendent of Prisons, U. S. Department of Justice, to succeed Luther C. White, deceased.

Chaplain Allen was chaplain of the Kansas State Penitentiary for five years, and is now in his eighth year as chaplain of the Leavenworth Penitentiary. His duties have of necessity brought him into intimate contact with all types of prisoners, and probably there is no one more beloved by those who have had to do with him. At the same time he has been a close student of crime and penology.

This is just a suggestion to such of his friends who may read this, that perhaps they might use what influence they have towards securing him the appointment. One may be sure that he would use the opportunity for forwarding prison reform in the best sense of the word.

From Modesty to Megalomania

From a letter of Mrs. Besant, *The Theosophic Messenger*, April, 1904:

I am told, on what ought to be good authority, that there is a growing tendency in the T. S. in London to consider me as a "sacrosanct personality beyond and above criticism."

Frankly, I cannot believe that any claim so wild and preposterous is set up, or that many know me so little as to imagine that, if it were set up, I would meet it with anything but the uttermost condemnation. . . . A "commanding personality"—to use the cant of the day, may in many ways be of service to a movement, but in the Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought, and the Society would be far safer if it did not number such a personality among its members.

. . . Like everybody else, I often make mistakes, and it is a poor service to me to confirm me in those mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts.

. . . And I would rather make myself ridiculous by tilting at a windmill, such as I believe this idea to be, than run the smallest chance of leaving to grow within the Society a form of personal idolatry which would be fatal to its usefulness to the world. In the T. S. there is no orthodoxy, there are no Popes. . . .

Mrs. Besant's letter from which quotations given above are taken will be found in full in the recently reprinted *Theosophic Voice*. The quotation from *The Adyar Album* was written by C. W. Leadbeater and published by Annie Besant through the Theosophist Office, and therefore obviously with her approval. It forms part of the process of reciprocal advertising which has raised A. B. and C. W. L. to the status of demigods in the opinion of their followers.

An Unfortunate Mistake. In the photograph of the parchment document which was deposited in the cornerstone of the new headquarters building of the American Section (*August Messenger*, page 60) the middle name of Col. H. S. Olcott is spelled *Steele*. Col. Olcott always wrote it *Steel*, but as the late message of the Mahachohan gives it as *Steele*, possibly the Colonel was mistaken.

From *The Adyar Album*, published by Annie Besant in 1911:

. . . Think therefore how great an honour it is for you that you should be permitted to work under her, for in so doing you are virtually working under Them. Think how watchful you should be to miss no hint which falls from her lips, to carry out exactly whatever instructions she may give you. . . . There will be times when you cannot understand her motives, for she is taking into account many things which you cannot see, and of which she must not tell you. But whether you understand or not, you will be wise to follow her implicitly, just because she knows. This is no mere supposition on my part, no flight of the imagination; I have stood beside your President in the presence of the Supreme Director of evolution on this globe, and I know whereof I speak. Let the wise hear my words, and act accordingly.

Mrs. Besant in *The Theosophist*, March, 1922, page 596:

Choose ye whom you will serve. The cause of Brotherhood, of Love, of Truth, or that of disintegration, venomous hatred and falsehood; in a very real sense, will you choose Christ or Barabbas? I stand as the chosen Head of the Theosophical Society, chosen not only by the Society, but also by its true Founders and by their Agents. To those who know anything of Occultism I say, that I stand as the servant of the Hierarchy, obeying Their Will and doing Their work, as H. P. B. bade me declare. Either I am Their agent, or I am a liar and a blasphemer. Take me as you will,

Don't guide

Impersonality; Real and Counterfeit

The following, by Robert Crosbie, is quoted from the magazine *Theosophy* for August, 1920 (page 289):

The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest, and if we reflect a moment on what impersonality isn't, perhaps it will help us to see what it is.

Some argue forcibly against personality. That doesn't prove they are free from it.

Some say little, but the effect of what is said is to imply that *they* are impersonal. They seem so modest, but are only polite.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human out of life and makes of it a cold negation. This doctrine has no patience with *evolution*—all faults must disappear at a single stroke.

Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation. Above all, it isn't diplomacy which masks *ambition*.

Impersonality means freedom from personality, but none of us are going to attain that, right away; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes:—If we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is traveling on the path of impersonality.

There is much in these words of Robert Crosbie which is worth thinking over, and perhaps most of all in the last paragraph. Too many, if I can judge from observation and hearsay, think that they are cultivating impersonality when they adopt what they call "an impersonal attitude" towards others. Now real impersonality is manifested not so much in our attitude towards others as towards ourselves. We are impersonal when we have attained such self-control that the actions of others towards us do not hurt us, when we can turn the other cheek, can take a rebuff or even a downright insult without perturbation and are willing to return good for evil, when we can love our enemies and act as if we do. To be indifferent alike to joy and suffering, to pain and pleasure, is not of necessity a virtue, but it becomes such when these thrust themselves between us and our greater aims. That is impersonality. But this is true only when our own pain and pleasure, joy and sorrow are concerned. To be indifferent to the joys and sorrows of others is emphatically *not* impersonality; it is, to put it bluntly, nothing but hard-heartedness and indifference, selfishness, and in fact, personality in its worst form.

When I tell one who comes to me with his sorrows and difficulties, whether it be seeking my material help, my advice, or merely my sympathy, that I am too impersonal to give what help or cheer I properly can, that I care nothing for his affairs, I am not really impersonal; I am the exact duplicate of that Levite in the Bible story who was so absorbed in his self-righteousness that he passed by on the other side of the road and left the wounded man to die. Neither is it impersonality to tell such a person that I am sufficiently preoccupied with my own troubles and since I am able to stand them he would do well to follow my illustrious example. That is personality pure and simple, complicated with conceit,

and when it does not, as it often does, proceed from hardheartedness, it has its root in a fundamental misconception of what impersonality really is.

Neither is it impersonality to tell one to whom you may render some service that you are really not doing it for him at all, but because of some impersonal principle which you imagine yourself to be serving. This dash of icewater, this squinting in another direction, apart from being little removed from insult, is fallacious, because while you can act on a principle, you cannot serve an abstraction; it is the individual you serve every time, and while he is not, unless in the case of those to whom you may be under special obligations, the only person in the world for whom you would do it, you should act just as if he were for the moment the only person in the world besides yourself. It is really needless to spread the butter of your love and sympathy so thin, knowing that if you are truly impersonal, the supply is inexhaustible.

That sort of impersonality which calls for closing oneself to the needs and troubles of others is not Theosophy at all; it is simply an excrescence on Theosophy which finds no support in the teachings of the great theosophical Masters and writers, nor in those of any of the great teachers of mankind. Whether it is, through ignorance or misunderstanding of the teachings, accepted as an ideal, or whether it is but an apology for one's own indifference, it is to be avoided. And what can it profit me to learn the whole system of Theosophy from A to Z if I do not discern the great principle of love behind it, and if, in my effort to make myself "impersonal," I succeed only in becoming a marble statue or a frozen angel, radiating cold instead of the warmth of selfless devotion? What do some of these teachers say?

In *The Book of Precepts* it is written:

If thou findest a hungry serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou earnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish.

In *The Voice of the Silence* we read:

Let the soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thou thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth.

And elsewhere H. P. B. tells us (*Key to Theosophy*, U. L. T. ed., page 193):

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs.

Listen to what Saint Paul said:

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. . . . Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth

not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Finally, let us compare what Saint Paul says with the closing lines of Shelley's *Prometheus Unbound*, a true ideal of impersonality:

To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
To love and bear; to hope till hope creates
From its own wreck the thing it contemplates;
Neither to change, nor flatter, nor repent;
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory!

If we will set these before us as ideals, if we will try to cultivate all that is beautiful in human nature, seeing only that we are its master and not it, ours, if we will take Mr. Crosbie's advice not to bother too much whether we are personal or impersonal, we may have some chance of reaching the state described by George Eliot:

May I reach:

That purest heaven; be to other souls
The cup of strength in some great agony;
Enkindle generous ardor; feed pure love;
Regret the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion even more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

A Warning to T. S. Lodges—Your Property in Danger!

I am indebted to *The Canadian Theosophist* for June, page 76, for the following information published over the initials of the General Secretary of the Canadian Section, T. S., himself a member of the General Council of the Theosophical Society:

The Minutes of the General Council Meetings held at Adyar on December 22, 23, 31, and January 8 last are just to hand.

Rule 44 was amended as follows on the recommendation of the legal committee. "In the event of the cancellation of any Charter under Rule 36 or the withdrawal from the Theosophical Society of any National Society or Lodge thereof, its constituent Charter granted by the President shall, *ipse facto*, lapse and become forfeited, and all property, real or personal, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such National Society or Lodge (except when the law of the country where the National Society or Lodge is situated prohibits such vesting, in which case the property shall vest as hereinafter provided) shall be delivered up to the President or his nominee in its behalf; and such National Society or Lodge shall not be entitled to continue to use the Name, Motto, or Seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the National Society or Lodge whose Charter has so lapsed and become forfeited to such other Lodges and fellows or other nominee or nominees of his as in his judgment shall seem best for the interests of the Society. In case where the law of the country where the Lodge or National society whose Charter has lapsed as aforesaid, prohibits such vesting in the Society, the property of the Lodge shall vest in the National Society and the property of the National Society in a local Trustee nominated by the President for this purpose. For the purpose of effectuating any transfer of property which the Society may become entitled to under this rule, it shall be lawful for the President to appoint an agent or nominee for the purpose of executing any necessary document or for

taking any steps necessary effectually to transfer the said property of the Society."

Rule 36 of the Incorporation of April 3, 1905, reads, "All Charters of National Societies or Lodges and all Diplomas of membership derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority."

Rollled down, what does this mean? It means that the President of the Theosophical Society—at the present time Mrs. Annie Besant—is empowered to cancel the charter of any Lodge or National Section, no matter how large and how wealthy, and entirely at her own option and without either bringing charges or affording a hearing in its defense; and that thereupon all the property of the Lodge or Section, real estate, building, libraries and whatever else, shall be taken possession of or seized by the President in behalf of the Theosophical Society, or handed over to some other Lodge or Section.

Is it possible that any person can be so obtuse as not to see what this implies? It means confiscation, pure and simple, of everything which the lodge members have purchased or contributed for the purposes of the lodge. Not only does it apply to property which may be acquired in future, but it is retroactive—it covers all that the lodges have accumulated in the past with the understanding that it is theirs and that they shall enjoy the benefit thereof. Any lodge or national section which does not endorse Mrs. Besant's policies and follies may be literally robbed of all it possesses and see it handed over to strangers who have been subservient to her.

The attempt to prohibit such bodies whose charters have been cancelled from continuing to use the motto of the Society—"There is no Religion higher than Truth"—is puerile. This was the motto of the Maharajahs of Benares long before the Theosophical Society came into existence, does not belong to it alone, and is too broad and comprehensive in its nature to admit of its being monopolized as a trademark.

There can be no question that the General Council, which with but few exceptions consists of the tools of Mrs. Besant, took this action with her knowledge and consent and at her instigation. There is nothing in the constitution of the T. S. which says that the property held by the lodges belongs to the General Society, and without doubt the lodges have acquired such property with the understanding that it belongs to them as such. In fact, the new rule admits as much, for it says "... all property, real or personal ... belonging to or in the custody of such National Society or Lodge ..."

I have no doubt that many theosophical lodges are so under the influence of Mrs. Besant that they think she can do no wrong. Let them consider how she treated the great Sydney Lodge. First she cancelled its charter (see *Theosophist*, July 1923, page 365) without either an explanation or the opportunity of a hearing, and then she caused the General Secretary of the Australian Section to demand the surrender of its splendid property, estimated to be worth \$330,000. And this simply because she had a personal grudge against some of its members. A full account of this disgraceful episode will be found in the *Carrie* of January 28th, 1925.

Theosophical lodges everywhere should take note of this outrageous and disreputable action of the General Council, and before they are mulcted of their possessions they should take steps to prevent it, either by incorporation under the laws of the state, or by transferring their property to some separate holding organization beyond the clutches of Adyar, lest what happened to the Sydney Lodge may be their fate also at whatever time it pleases Mrs. Besant to administer a rebuke, or to raise funds for her own purposes. History presents examples enough of the confiscation of property by tyrants and their conferring it upon their favorites, but in these days we look on such persons as criminals running loose. Is there any difference in the present instance?

Those who know the early history of Mrs. Besant, and her struggles in behalf of the oppressed, her fight against the exploitation of the underdog by the rich and powerful, can only be astounded at the depths of moral degradation to which she has descended under the influences to which she has exposed herself. And it is this woman who is shortly to visit us and to proclaim the near coming of a new Messiah! If the Messiah is to be an exponent of a policy which any man of the world would pronounce dishonorable in every sense, the further the public slays away from her and her Krishnaji the better.

Note. Lodges desiring to secure their rights in the property which they have accumulated and paid for are advised to communicate with the Tacoma Lodge, T. S., % E. T. Tannatt, 512 South M Street, Tacoma, Wash. This lodge has protected its property by an apparently impregnable plan of incorporation.

At the Periscope

"Advance! Australia." The Australian Section, T. S., has discontinued its monthly official organ, *Theosophy in Australia*, and replaced it by another monthly, *Advance! Australia*. Theosophical affairs will be contained in another publication, *Theosophical News and Notes*, intended for the consumption of members only. For one reason I regret this. The and is George all over. I had counted on its being a joy forever, and my hopes are blasted. This is not saying anything against George. His report of the convention is a model of conciseness and brevity which other official journals would do well to imitate. The new periodical, *Advance! Australia*, will be devoted to the great political, social and economic questions confronting Australia, the British Empire and the world in general, and will be only secondarily theosophical. This policy is carried out in the first issue. The articles and notes are well written and in the main sensible, and only careful scrutiny reveals any mention of Theosophy. Whether George can refrain from thrusting his personality, his froth and foam, into it, remains to be seen, but this first issue is remarkably free from them. The idea in starting this new periodical is the application of theosophical principles to life, and with this I am wholly in sympathy. The Australian Section seems to be awakening to the practical aspect of Theosophy, in glaring contrast with some of the other sections, and with some groups of students who deliberately neglect the application of Theosophy and limit themselves to study. Not so taught H. P. Blavatsky. I have only one criticism. The dark blue cover does not lend itself to printing in black, and the cover pages are almost illegible. The foreign subscription is eight shillings, which should be sent direct to 29 Bligh Street, Sydney.

A New Leadbeater. Arhat Leadbeater is now an aged man and his passing permanently to the scenes of his astral exploits can hardly be deferred much longer. But neo-theosophists need entertain no dread lest they be left to struggle on alone. The T. S. has discovered a new Leadbeater in the person of one Geoffrey Hodson. This gentleman sees fairies, gnomes, undines, sprites and elementaries with decayed teeth lurking around everywhere, and has described them in a book called *Fairies at Work and at Play*. More recently he has looked into the alums and sees them just as Leadbeater has described them. His latest exploit is seeing the Holy Virgin Mary, whom he describes thus in *The Herald of the Star* (August, page 331). "Radiant, and beautiful is She beyond description. She shines with all the glory of divinity, yet Her 'form' is that of a fresh young girl; through the wondrous eyes there shines forth a glowing happiness, an almost ecstatic bliss, which, in spite of its exaltation and superhuman intensity, is yet full of the happy laughter of children, strangely combined with the deep contentment of human maturity." And much more. I recommend to Mr. Hodson two grammes of potassium bromide (three times a day. Otherwise he might be a suitable case for "personal" advice from Mr. Leadbeater.

Was *It the Lord Talking?* Mr. Krishnamurti, speaking at the Adyar 100th feast, December 23th, concluded his speech with about forty words which, it is now claimed, were not his own, but the voice of the Lord Maitreya speaking through his lips. Mrs. Besant in a note to the press (*Modern Weekly Mail*, January 21st; *The Theosophist*, February, page 566) says: "That the World-Teacher spoke through the then speaker I believe." In her presidential address (*The Theosophist*, June, page 267) she proceeds from belief to positive assertion: "That event at Adyar took place on December 28th, 1925, when Krishnaji was speaking, and the World-Teacher came, and spoke in the first person through his lips, when many saw the change in appearance, 'saw the Christ through him' as one wrote me, last night of him and saw only the Christ, or saw but a radiant mist, and so on." Here we have myth in the making. If "many saw the change in appearance," why was it not reported at first? The original speech, as reported in *The Herald of the Star* for February (page 41), gives the exact words and offers no proof that another being was speaking. It concludes thus: "He comes only to those who want, who desire, who long, and I come for those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform and not to tear down, I come not to destroy, but to build." There is nothing very remarkable in that: it is quite in line with Krishnaji's twaddle about happiness being the greatest thing in the world. But in later versions it has been distorted to read thus: "He comes only to those who want, who desire, who long, I pause. I COME FOR THOSE WHO WANT SYMPATHY, WHO WANT HAPPINESS, WHO ARE LONGING TO BE RELEASED, WHO ARE LONGING TO FIND HAPPINESS IN ALL THINGS. I COME TO REFORM AND NOT TO TEAR DOWN, I COME NOT TO DESTROY BUT TO BUILD." That puts quite another aspect on it. By a simple typographical trick and the omission of "and" it is made to appear as if another person were speaking. Mrs. Besant says: "There was a slight start, and a Voice of penetrating sweetness rang out through his lips"—quite what was to be expected of Krishnaji himself if we accept the testimony of his lady devotees. But not everybody was as much impressed. A correspondent writes: "I have the advantage of having seen yesterday a member of the T. S. who was present at the meeting under the banyan tree. On the platform with Krishnaji were Leadbeater and Mrs. Besant. My friend said that the speech he gave was the most foolish weak affair. He was embarrassed and nervous as if he did not know what he was saying, and when he was about to sit down he mumbled out a few words beginning with 'I come,' but the words were so halting that they had absolutely no effect and they were evidently spoken to order. My friend says that after the meeting he spoke to a number of persons including a general secretary and they were all disappointed and some disgusted. I heard also yesterday from a member in good standing a repetition of the rumor that Krishnaji himself does not believe in the genuineness of his mission, and that he said to an Indian informant, 'I cannot let the old lady down, I must see it through.'" Evidently the "Voice" did not impress every hearer alike, and created the impression of a prearranged plan which was not well acted out.

What's *He Up To?* Mr. Arundale, alias Rt. Rev., M. A., L. L. B. (Cantab), F. R. H. S. (London), D. L. (Nat. Univ. Madras), has started writing letters for publication, and Letter No. 1, which is to be followed by others, appears in the *May Messenger*. It is mostly tittle-tattle about Leadbeater, but what matter? It serves to keep George's name before the public, and such personal details are eagerly swallowed by bottle-fed theosophists. I have a hunch that George has the ambition of adding P. T. S. to his collection of titles. What other reason can there be for his useless noise, his persistent elbowing to the front?

Krishnaji to Take It Easy. It is officially announced (*The Messenger*, August, page 59) that Mr. Krishnamurti will not accompany Mrs. Besant on her American tour, as originally planned. Of course there's a reason for this. Either Krishnaji declines to be made a fool of in public, or, more likely, Mrs. Besant realizes that he will make a fool of her, and will do her Coming Teacher propaganda no good. In either event the change of plan is most significant.

Star Receipts Falling Off. From the annual report of the Order of the Star in the East (*Herald of the Star*, August, page 324), it appears that the receipts of the Star Fund in 1924 were 806 pounds, in 1925, 608 pounds and in the first half of 1926 223 pounds. If this decrease continues much longer the new Messiah will have to cut down on his neckties.

Important, if True. Mr. L. W. Rogers, who always knows what he is talking about, is reported in a press interview as saying that the Lord Maitreya, who is going to occupy the spare space in Mr. Jiddu Krishnamurti's head, has been seen by only three persons, Mrs. Besant, Mr. Leadbeater, and Krishnamurti himself. This does not agree with a statement made in Mrs. Besant's official and strictly private E. S. organ, *The Disciple*, Vol. iv, pages 116-132, where it is told how, in 1914, Leadbeater and a party of at least ten boys "started straight through the roof" in their astral bodies and visited the Lord Maitreya in his Himalayan home. Leadbeater took the boys (astrally) on a tour of the homes of the various Masters, who addressed them in words which take up page after page, which it would have required the aid of an astral stenographer to have reported correctly. But then it is almost impossible to carry on such an elaborate hoax without some inconsistencies in narration. One cannot read this lengthy story—unless he be an E. S. er—without seeing that the whole was concocted for the sake of imposing on the boys and blinding them more tightly to their master Leadbeater. The insinuating Battery is highly characteristic of this man, who has not hesitated to descend from flattery to the most disgusting immoral practices to blind them the more closely to him.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

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Why Mr. Wadia Left the Theosophical Society

Copies of Mr. B. P. Wadia's statement "To All Fellow Theosophists and Members of the Theosophical Society," giving his reasons for resigning, can be obtained from this office for 4 cents in stamps.

Get a Back File of the "Critic"

We can still supply sets of the *Carric* from October 1917 to June 30, 1926, for two dollars and seventy-five cents, or eleven shillings threepence, sent to any part of the world. Later issues at five cents a copy. These issues contain invaluable information not otherwise easily accessible in T. S. members, and all carefully verified. The *Carric* is the only periodical publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the *Carric* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 50 cents.

Narada Sutra—An Inquiry Into Love

Narada Sutra; An Inquiry into Love. Translated from the Sanskrit, with Commentary, by E. T. Sturdy. Third edition; 75 cents. From THE O. E. LIBRARY.

This is a translation of the eighty-four ancient sutras of Narada on Bhakti-marga, the Path of Love, with commentary by the translator. Its study is commended to those who seek a knowledge of the Hindu yoga of selfless devotion and the way to practise it, as well as to those who are inclined, through too exclusive pursuit of the intellectual side of Theosophy, to forget that selflessness, or as some call it, impersonality, is not a negative or vacuum condition, but an intensely positive one, full of desire, it is true, but of desire to give, not to receive. It is in this Bhakti-marga, this Path of Love, that the true way of liberation is to be found, so says Narada, and so says Saint Paul in his famous 13th chapter of 1 Corinthians.

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SAINT ELIZABETH'S HOSPITAL UNDER FIRE AGAIN

It is not necessarily discreditable to a public institution to be investigated. In fact, all such institutions, whether they be government departments, schools, hospitals, asylums, reformatories, prisons, or what not, should have an occasional overhauling in order to determine whether they are being conducted in the most economical and efficient manner. Eternal vigilance is the price of good management, and this vigilance must of necessity originate with the party most interested in efficiency, namely, the public or its representatives in Congress or the respective legislatures.

During the past three years Congress has devoted an unusual amount of time to such investigations, and the results are well known and justify the time expended, even if a considerable portion of the press has been disposed to protest against what it has called a needless waste of time which should have been devoted to constructive legislation. This tendency to obstruct the right of the people to inquire into the management of its business reached a climax when the President protested to the Senate against a proposed investigation of the Internal Revenue Bureau, implying that it is the function of Congress to make laws and of the executive departments to apply them, and that investigation is an impertinent interference. This, of course, amounted to saying that the people, as represented by Congress, was going too far when it demanded to know if its business was being properly and honestly conducted.

Frequently the law provides for periodical inspections of public institutions by supposedly disinterested persons, but just as the officials of these institutions often become neglectful and perform their duties in an indifferent and perfunctory manner, so do these investigating boards fall into a routine, often merely visiting at a time announced in advance, and being shown only what it is desired that they should see. In recent times various scandals have arisen in connection with penal institutions, and sundry abuses have come to light which had escaped the eyes of the regularly

constituted boards of inspectors, which consist sometimes of politicians in league with a corrupt management, sometimes of benevolent and well-meaning gentlemen and ladies who haven't the first idea of what inspection implies and regard it as a mere formal catechism of the warden, followed by a dinner.

Even when it has become evident that something was rotten, and the public demands for investigation could no longer be resisted, the work of investigation has been placed in the hands of the very body which, through its delinquencies, has been responsible for the abuses; as if any body of ordinary people could be expected to bring in a report reflecting upon themselves. In other cases the investigation has been placed in the hands of people who, though professionally competent, are by the very nature of things biased in favor of the management rather than of the unfortunates who are managed. There is always a class feeling among people of like occupation which will lead them to stand together and resent any imputations of incompetency or crookedness; doctors will stand by doctors, lawyers by lawyers, wardens by wardens. The bias is not of necessity deliberate; it results from a peculiarity of human nature which it is difficult to avoid unless a little of the spirit of hostility is infused. This received an excellent demonstration here in Washington recently while a certain Commissioner of the District of Columbia (happily now an "ex-") was being investigated by several Congressional committees with regard to his wonderful faculty of getting his talons, as a guardian, on unfortunate inmates of Saint Elizabeth's Hospital for the Insane, and extracting cash from them. At the very time that the most damning revelations as to his practices were being made before the committees and the populace was crying for his official head, the gentleman received a rousing ovation at a large dinner of representative business men. This was simply a manifestation of such class bias as I have mentioned, and indicates how uncertain must be the result of causing an official to be investigated by men of his own type.

I have several times spoken of the reported conditions in this Saint Elizabeth's Asylum, a matter which should be of wide interest, not only because this is the National Insane Asylum, but because it should be a spur to looking for similar conditions elsewhere.

A thorough investigation of Saint Elizabeth's is on the program of the coming session of Congress. Meanwhile other investigations are in progress. The Controller General's office, that bureau which has the duty of checking up the expenditures of public funds appropriated for specific purposes, has an elaborate investigation under way relating

primarily to the financial management of the Hospital, but which it is understood is not strictly limited to this. Such an investigation does not seem to have been undertaken for years, and would appear to be called for when it has transpired that during the past ten years the coal bill has amounted to over seven and a half tons of coal per inmate per season, enough to heat a fair sized house in this climate.

Then, too, the Veterans' Bureau is looking into the question of the treatment of mentally incompetent war veterans, much information about which has come out in connection with the guardianship abuses above alluded to.

Finally the Secretary of the Interior, Dr. Work, under whose jurisdiction Saint Elizabeth's Hospital falls, is undertaking an "investigation" on his own account, which, it is rumored, will be of the whitewashing variety above referred to. Dr. Work was at one time the owner of the Woodcroft Sanitarium for Nervous and Mental Diseases in Colorado, I understand, and is also a friend of St. Elizabeth's superintendent, Dr. William A. White. Secretary Work has appointed a commission of experts to examine and report on the management of the asylum. One of these is an alienist who heads the Massachusetts board which has charge of the state insane asylums, and under whose regime the infamous state of affairs existing in the Westborough Asylum described in the CRITIC was allowed to continue unchecked. The others are heads of various institutions for the insane, as well as professional friends of Dr. White, whose administration it is proposed to "investigate". These facts alone indicate how little is to be expected, and point rather to a generous application of whitewash in all cases where anything reprehensible has been shown or suspected. As Superintendent White stated to the press: All the members of the Work committee are so familiar with hospital procedure and practice that they can visit any section or ward of the hospital and within a few moments ascertain whether or not it is being operated properly.

Quite true, they can ascertain whether it is being properly operated at the particular hour the Superintendent conducts them through it; but not how it was conducted yesterday or will be conducted tomorrow. It will not indicate whether attendants are courteous or brutal to patients; whether persons are being sent to the asylum without due process of law, are being held without the same, whether they are prevented from seeing their friends and are represented as dangerous maniacs while they are either harmless or perfectly sane; whether the institution is being used by influential persons for getting rid of annoying persons, for example, such as try to collect their just debts; whether

funds are misappropriated; whether one or more of the hospital medical staff are out on bail after being arrested for driving an automobile through the streets while drunk; whether the superintendent is holding on to patients in order to give his personal friends protracted time for picking their pockets; whether he is disgracing his profession by selling government time and his own conscience to anybody who can pay the requisite fee. These and many other possibilities which have been proved in some cases and more than hinted at in others will not be revealed to the expert guests.

And yet their statements will go down with the gullible as were they God's own word. "All's right with Saint Elizabeth's."

But it is not St. Elizabeth's alone which is wrong. Something is wrong with methods, legal or illegal, when people in the District of Columbia are run into confinement without permission of the court, are held indefinitely, and are rearrested and thrown back into the asylum after final discharge by the court. In some cases there is distinct indication of persecution. Below I give a brief statement of the case of Patrick J. Crowe by way of illustration. It should be the function of the coming Congressional investigation not only to get at the root of these cases (See Tisdale case, *CURRIC* for August) and others, to find the motives for such persecution and to devise methods not only by which it can be prevented in future, but by which persons attempting it shall be punished. Fenning has been cut off from his pickings, but the spirit which permitted him to exist is still there.

Helping Prisoners To Sell Their Goods

I have often emphasized the importance of helping prisoners to sell the articles which they manufacture. One of our members who is greatly interested in this sort of work writes:

I would appreciate it so much if you could see fit to put an announcement in an early issue of the *CURRIC* to the effect that I would like very much to hear from persons who would be willing either to purchase or to take consignments to sell of some of the artistic hand-made articles done by the prisoners in their spare time. Besides handsome head necklaces and purses, I have very attractive specimens of art needlework, very durable and nicely made rag rugs, beautifully inlaid wooden jewel and cigarette boxes, leather purses and numerous other desirable goods.

MRS. ELSA L. WIDMAYER

Route 2, Box 638A

Edgewater, Colorado.

Walla Walla Wants Books

The large library of the Washington State Penitentiary at Walla Walla was recently completely destroyed by fire, and the prisoners are without reading matter.

Send the books you can spare to *The Librarian, State Penitentiary, Walla Walla, Wash.* From the East books are cheaper sent by express prepaid printed matter rate, eight cents a pound, not be valued at over ten dollars.

The Crowe Case

Sergeant Patrick J. Crowe, a veteran of twenty years' faithful service in the United States Army, honorably retired in 1913, was, in 1924, seized and thrown into Saint Elizabeth's Hospital for the Insane in Washington, D. C., without legal process of any kind, and there detained.

On August 9th, 1926, Mr. Crowe was ordered discharged from Saint Elizabeth's by the local court on a writ of habeas corpus on the ground that his detention was unlawful. Immediately upon his release he was seized within the Court House of the District of Columbia, detained by a policeman and thrown into Gallinger Hospital, from which he was later taken back to Saint Elizabeth's. I say "thrown into" these institutions because his internment was involuntary and forcible.

Another writ of habeas corpus was then obtained for his release from Saint Elizabeth's on the ground that the arrest was illegal in that the Superintendent of Police had failed to notify Crowe's relatives or friends of his arrest as expressly required by law, that he was privileged from arrest or other process while in attendance at court, and that he was also privileged from arrest in a jurisdiction wherein he had been held by force and under duress.

That he was so privileged was established by arguments on the case on September 2d, 1926, where it was shown that the grounds set forth in the petition for habeas corpus were sustained by all authorities extant on the subject.

The court took the case under further advisement and continued it to September 10th, when Crowe was brought into court for final disposition of the matter. The Court asked the United States Attorney if he had anything further in the way of argument to offer, and being answered in the negative, the Court ordered Crowe discharged under the writ of habeas corpus, to which judgment of the United States Attorney excepted and gave notice of appeal.

Thus the judgment of the Court became final and by Crowe's discharge was executed, and he and his counsel and friends left the court room.

All of the proceedings brought in Crowe's behalf had been terminated in his favor. His initial commitment to Saint Elizabeth's was adjudged illegal; the subsequent arrest and second commitment were likewise adjudged to be unlawful. He was a free man by order of the court, yet notwithstanding this the officials of Saint Elizabeth's refused to relinquish possession of his personal property, including his clothing and some two hundred dollars, until forced to do so, and caused articles to be published in the press stating that he was a dangerous lunatic escaping from a court guard.

Further, after Crowe, being discharged by the court and being a free man, had left the District of Columbia, warrants were caused to be sworn out for his arrest at the instigation of the losers in his case. Also, while the habeas corpus action was pending undetermined, the District Commissioners instituted a lunacy case against him, thereby disregarding the Supreme Court's position in the question. For this lunacy trial he was not permitted to arrange for counsel and legal defense. The entry was made only three days in advance and Crowe was notified only the day before that he was to be brought to trial the next morning, which made it practically impossible for him to secure defense or witnesses. This action, however, was annulled by the decision in the habeas corpus action, which cleared Crowe.

The Crowe case is not an isolated one in connection with the Saint Elizabeth's Hospital scandals, and illustrates the complicated situation which is before the coming session of Congress to unravel and remedy, if possible. Not only do we have persons seized and thrown into an insane asylum without the slightest pretense of adhering to legal methods, without opportunity of being heard in their own defense directly or

through counsel, and there indefinitely detained, but the process is repeated illegally in direct defiance of and in the very face of the court, while representations of violent insanity are made when this charge is obviously false. Even after the victims of these outrageous proceedings have been definitely discharged by the court, the authorities of the District of Columbia attempt to place their talons on the unfortunates, while the United States Attorney, or his assistant, far from yielding to the court's decision, attempts to press the matter further, thus proving as clearly as possible, that his aim is not to secure justice but to win his point to his own profit, if possible, by making somebody suffer. The laws, such as they are, are there, but they might as well be nonexistent as they are treated with contempt, and even legal processes are employed by these persons in order to justify their disregard and contempt for the law.

As for Saint Elizabeth's, its officials appear to be obsessed with the idea that it is their function to maintain an involuntary hotel for as many persons as they can get hold of as possible, despite the laws, to give false testimony regarding them, and, when driven into a corner, to vent their petty spite by holding on to some poor man's clothing and his few dollars and to issue malicious slanders concerning him.

Penal Notes

A Product of Convict Labor. Advocates of the "state use system" have raised their voices against the sale in the open market of goods made by prison labor, and advocate their use by state institutions only. So far, however, we have yet to hear of one of these who objects to driving his automobile over a convict-built road, or who holds that such roads shall be reserved for state purposes only. Why not? Between the use by the public of a convict-built road and a convict-built shoe there may be a distinction, but as far as we can see, no essential difference. Both are made in competition with free labor both mean so many less free laborers getting jobs. If convict-made shoes should be worn only by inmates of penal institutions and lunatic asylums, and convict-made desks used only by government clerks, so should the use of the convict-made road be restricted to these individuals.

The Marshall Stillman Movement. The Marshall Stillman Movement, in New York, is an association which aims to regenerate criminals of the most hardened types. It gets in touch with these, in which it is assisted by converts who are in touch with the underworld. Some remarkable stories are told of its success. One of its most active workers is a man formerly known as "Red Fagin." Thirty years old, he had spent much of his life in reformatories and prisons, being released from one only to give occasion for confinement in another. Finally he established a sort of school for crime in which he had at least twenty-five boy pupils whom he trained as expert thieves, they bringing their loot to him which he disposed of to their mutual profit. When approached by a member of the Marshall Stillman Movement with the offer to help him to go straight he fairly jumped at the chance, and is now making good as one of the most active workers, and has set right most of the boys he was formerly leading astray. Red Fagin says that almost every criminal over twenty-one years old dislikes a life of crime and would far rather live an honest life if given a fair chance to do so. This, too, is the experience of Mr. Alpheus Gear, the head of the Movement. Naturally the Marshall Stillman people are of the practical sort; they don't hand out religion and good advice to men who are making their living by crime and expect them to go straight on the strength of them. An honest substitute has to be provided, and that the Movement aims to do, and has already secured the cooperation of some large business concerns. One can hardly doubt that many criminals are such because of some mental defect or twist, or some instability which leads them to yield to the opportunity of going

wrong. But there are many others who are men of strong character whose environment has been unfavorable, but who are quite capable and and willing to be set right if somebody will take the trouble to interest themselves in doing it. There is a tendency at times on the part of some to make heroes of criminals. The reason for this is that such criminals show brains, perseverance, courage, and a certain sort of loyalty to their fellows, all in themselves virtues, and it is the virtue, not the crime, which is admired. Nobody ever makes a hero of the low, mean criminal. While Hille may be expected of the latter type, it is precisely those of the former sort that offer the best material for the Marshall Stillman Movement to work on. Our penal system takes no account of such differences. Bravery and self-assertion and the desire to escape in order to begin life over again cause them to be branded as desperadoes and to be treated with the utmost severity.

Annie Besant on Blavatsky

From Theosophy and Christianity, by Annie Besant, Lucifer, October, 1891:

None of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "The Secret Doctrine" or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation, "The Secret Doctrine is" so-and-so . . . Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten Christ, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it. . . . The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion for it cannot descend to them.

Theosophy—Then and Now

Annie Besant in Man; Whence, How and Whither, page 1 (1913):

The use of clairvoyance for research into the past is not new. *The Secret Doctrine* of H. P. Blavatsky is a standing instance of such use. Whether or not the work thus done is reliable is a question which must be left for decision to future generations, possessing the power which is now used for this purpose.

Annie Besant to the American Section, T. S., in 1921:

The "Back to H. P. B. movement" has obviously been intended to deprecate the later exponents of theosophical ideas.

Annie Besant in The Theosophist, March, 1922, page 595:

We have no quarrel with the "Back to Blavatsky" movement, though we note with some amusement, that few, if any, of its members knew and served H. P. B., and that they attack those who were dearest to her, and were her pupils and defenders. . . . We regret that the "Back to Blavatsky" movement seems more inspired by dislike to her pupils than by love to herself. . . .

Annie Besant's Presidential Address, The Theosophist, June, 1926, page 269:

It is only lately that a Theosophical orthodoxy [the Back to Blavatsky Movement] has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind.

It is, alas, true that but few of the supporters of the Back to Blavatsky Movement knew and served H. P. B. It is thirty-five years since she died, and most of her immediate associates have passed on. But one would have to search far and wide to find a half-dozen who did know and serve H. P. B. who are serving Annie Besant today; in fact, the only ones we can think of at this moment are Annie Besant herself and her twin-soul C. W. Leadbeater. Those who are not in the Back to Blavatsky Movement have taken to the bush.

Jiddu Krishnamurti

Mr. Jiddu Krishnamurti, proclaimed vehicle of the coming Christ, has come, has shown himself to the faithful at Chicago and to numerous newspaper reporters and has departed for his ranch at Ojai in California. As the newspapers have given considerable space to interviews with him, and have published a series of photographs, everybody is tolerably well informed as to how he looks and how he talks, to say nothing of what he eats and how he dresses. The photographs are impartial; they show a young man with a sad smile who seems to be trying to look happy while contending with a stomachache or an attack of ennui. The attitude of the press, while at times somewhat sarcastic, has been on the whole a fair and considerate one. It has taken him at his face value, has judged him by what he said, not by what he claims to be. And he, on his part, has patiently and courteously answered the numerous and sometimes silly questions put to him; has, in short, acted just as one would expect of any young gentleman of medium intelligence who has had the best of opportunities for being educated and refined.

Nothing more. He has said nothing—and this applies as well to his talks reported in the official Star in the East journals as to his newspaper interviews—which would lead one to regard him as anything unusual. He has spoken some words of wisdom at times, but nothing better than can be found in any theosophical book or heard in a hundred churches any Sunday; he has shown no more originality of thought than might be expected of any young fellow who has been reared under the conditions and associations which have been his. Many of his pronouncements have been crude and at times contradictory, just what might be expected of a young man of thirty years, and which could be regarded sympathetically did he not make, and did not others make for him, the claims that are being made. It is quite true that the Krishnamurtian journals are filled with gush of the rankest description, mostly written by emotional women, but this means absolutely nothing unusual. Personally I haven't the least doubt that he is, like many another, a very lovable fellow. But that's far from proving him anything exceptional.

And that's all there is to it at present. He is just a clean, moderately intelligent but educated and refined young fellow, without the least indication of super-intelligence, fond of sports, loving good clothes, something of a mystic, and apparently shy and lacking in self-confidence. And he is in a most difficult position. He was selected and has been brought up to play a part; he is under certain obligations to his foster-mother for his education and his keep which it would be difficult for him to repudiate even if he would, and worse than that, he is still dependent upon her, having been brought up after the fashion of the idle rich, with no preparation to fight his way through life alone and with no means of his own, and with the certainty that did he rebel against being made a show animal he would be as unceremoniously dumped by Mrs. Besant as was Mr. Martyn of Australia, the moment he ceases to be of use to her.

What then is the basis of all this commotion about him?

Simply this: Mrs. Besant and Mr. Leadbeater, partly through means of which any genuine Adept would be ashamed, have gained a large

following among theosophists; what *then* may goes without question among their disciples, and it is they who have boosted Mr. Krishnamurti. Mrs. Besant had conceived the idea of the near coming of a World Teacher who was to be the reincarnation of Christ. This idea was first publicly announced in a lecture at Madras, December 31st, 1908, and later in a course of lectures delivered by her in May, June and July, 1909, afterwards published under the title of *The Changing World*. It seems to have sprouted in her brain about that time and does not appear sooner as far as I can ascertain, being conspicuously absent earlier in 1908 if we can judge from her esoteric publication, *The Link*, for May, 1908.

The little Krishnamurti, then twelve years old, came with his father and brother to reside at Adyar, the father being employed in a clerical capacity while the two boys attended school outside. It was not until June, 1909, that Krishnamurti attracted the attention of Leadbeater, who took a great fancy to him and who later, in pursuance of his plans, concocted the series of articles on the "Lives of Aityone," purporting to give a detailed history of Krishnamurti's last forty-eight incarnations, in the working out of which he had the assistance of a person who afterwards declared that his part of the work, at least, was just fiction. These "Lives" were later published in book form, the book carrying within itself the evidence of its fraudulent character (see *Curric*, July 25th, 1925). Meanwhile Mrs. Besant had persuaded the father to make her the guardian of the two boys (March, 1909).

While much was made of the young Krishnamurti it was not until the convention of December 1911 that Mrs. Besant definitely announced her belief that he was to be the "vehicle" of the Coming Christ. Her own words of that time are on record (Address to the E. S. Section, December 29th, 1911):

Those of you that were present can have in the future no doubt as to the body which is chosen by the Hierarchy for the using of the Lord. You know . . . the mighty influence was felt and the Bodhisattva overshadowed His future Body and made all feel His influence through it.

Clearly, then, the theory of a Coming Christ came first, and apparently, in order to make a more direct appeal to the group of disciples she had gathered about her in the Order of the Star in the East, Krishnamurti was discovered and elaborated by Leadbeater; he was selected as the one chosen by the Lord as his future vehicle, as the puppet to be put forward as a tangible reality on which to pin their faith in the New Messiah speculations. There can be little question that Mrs. Besant herself was actually convinced of his mission at that time, and it seems equally probable that Leadbeater made use of her faith in order to bind her more closely to himself and to subject her will to his.

To the present time there is no evidence other than the assertions of Mrs. Besant and Mr. Leadbeater. It is claimed, it is true, that the Lord has actually spoken through his mouth. But the one case published is clearly a delusion (*Curric*, September, 1926), the words uttered by the "Lord" being utterly commonplace, while as for others, they do not seem to have been worth publishing at all, unless in the inner circles of the faithful. At most they represent a quite common psychological phenomenon. In short, there has not been the slightest evidence such as would convince an intelligent and not previously committed person that the Lord either has spoken or intends to speak through him. He certainly neglected to take advantage of the splendid opportunity afforded at Chicago and wholly ignored his "vehicle."

The proof that an egg is sound is that it ultimately hatches, and if it refuses to hatch when given every opportunity, it will be thrown aside. Mrs. Besant has been sitting on this particular egg for fifteen years, always proclaiming and doubtless believing, that it would hatch a Messiah. We may make allowances—we know to a few hours the incubation period of an egg, but Messiah eggs are not common enough for us to have

determined this period—but there's a limit. In *The Link*, August, 1931, she fixed the time of hatching as ten to fifteen years later. The maximum time is already up, and no Lord as yet. Will it happen? I myself personally knew a young boy who had been declared by a group of supposed Mahatmas in Tibet to be the Coming Christ or Buddha Sudun. The evidence was just as strong—Masters had visibly appeared to eminently respectable persons here in Washington and so declared. The boy hatched, it is true, but not into a Christ; he hatched into a wire stringer for an electric supply concern, at least an honest occupation.

Some day, when it appears that Mr. Jiddu Krishnamurti is not going to be anything in particular, when the newspapers no longer notice him and his disillusioned rooters have grown tired of promises and have refused to contribute further to his living in idleness and luxury, he too may have to betake himself to some sort of work; the name of having once been a Mesajah-To-Be would hardly be a basis for theosophical lecturing. The situation is an embarrassing one. The twins, Jiddu and Mrs. Besant, are hopelessly tied together; they can't let go even if they would. Mrs. Besant, in asserting most positively that he is to be the vehicle of the Coming Christ, has based it on far more than mere opinion; she claims to have the definite statement of the said Christ himself, who by the way, now has a first-rate body somewhere in the Himalayas (see Leadbeater, *The Masters and the Path*, pages 36-37) but seems unwilling to bring it down among the public. Further she has given us the choice between regarding her as the appointed agent of the Great Ones, or as "a liar and blasphemer" (*The Theosophist*, March, 1922, page 596, quoted in *Caric* for September). No matter what a dunce Krishnamurti makes of himself, no matter how trivial the purported communications, how indistinguishable from common mediumistic phenomena, she cannot admit that she was mistaken, for to do so would be to call all her other claims for the last fifteen years in question. It would be a terrible admission and she is scarcely the one to make it. And as for him—his living depends on sticking to it and playing the part assigned to him.

Now imagine that Mrs. Besant, instead of sticking to a forlorn hope, instead of trying to place far-fetched interpretations upon trivial incidents in order to support her claims until it becomes ridiculous in the eyes of intelligent people, should frankly and openly admit: "While I still believe in the possibility of the near coming of a great Teacher, I have made a mistake and picked out the wrong one," would we not all respect her far more? For what is nobler than this, to

... watch the things you gave your life to, broken

And stoop and build 'em up with worn-out tools.

And would we not have a far higher opinion of the young Krishnamurti if he were man enough to refuse all this adulation, all this living at the expense of other people, and were to announce that from now on he proposes to be man enough to pay his own way through the world?

A New Use for Mr. C. J.'s Photographs. In reviewing Mr. Jinara-jadasa's recent book, *The Golden Book of the Theosophical Society*, Mr. Leadbeater says (*The Australian Theosophist*, July, page 30), speaking of the numerous photographs: "Many of us when out of the body at night meet Theosophical worthies who have passed over; these photographs will help us to recognize them." This is worth remembering. One may have the privilege of conversing with several particular "friends" of Mr. Leadbeater and Mrs. Besant, including T. H. Martyn, Alexander Fulton, Herbert Burrows, W. Q. Judge, Claude F. Wright, Rudolf Steiner, as well as astral travelers still living. Much first-hand information about the two "leaders" could be gathered in this way, and I hope everybody will remember it.

"Impersonality" Again

Most people have read Kipling's "IF" once, a few, several times. I have read it fifty times—when ten out of the fifteen "ifs" were shouting at me all at once for attention—and I am not through yet. It contains as much or more, than the seventy odd pages of Krishnamurti's *At the Feet of the Master*, and yet, so far as I know, Kipling was no initiate and made no claim of going through any astral hocuspocus or of sitting at the feet of any master but his higher Self. It is, perhaps, the best exposition of "impersonality" to be found in English, even though it be not complete—at the same time a spiritual tonic and cathartic. So I commend it to my friends, personal and impersonal, in prison and out. I might add one more "IF." If you are piqued because you think I am aiming at you in anything I write, just remember that I am aiming at myself, so, then, we shall both be satisfied.

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat these two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with wornout tools:

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!

To Whom It May Concern

As far as his time permits the Editor of the *Critic* will be pleased to add correspondents in getting an insight into the actual conditions in the Theosophical Society, and into matters which should be known by its members, but which are carefully concealed by those officials and others who find it to their interest to do so. We do not deal in rumors and gossip, but have the facts and the documents. It is suggested that a subscription to the *Critic*, 50 cents a year, will also be very helpful in this regard.

London T. S. Convention and the "World Teacher"

It is stated in a wireless despatch to the *New York Times* dated June 12th that the London convention of the Theosophical Society in England accepted Krishnamurti as the world teacher by a vote of 600 to 3, and that Mrs. Besant threatened to resign the presidency if the Society would not allow her the same liberty of thought that it does to every other member.

Neither of these statements is true, according to the report of the convention received from Mr. William Loftes Hare. The facts are these. Mr. Hare submitted the following resolution:

"That in view of the public declarations made by the President as to the coming of a World Teacher in the vehicle of Mr. Krishnamurti, this Convention of the Theosophical Society in England respectfully submits that the specific propaganda of a World Teacher does not come within the scope of the Society's Three Objects, and declines to give its support to the President's efforts to force upon the Society a new World Religion and a new alleged World Teacher. Further this Convention requests the President to make clear in her proposed Public Lectures the fact that she is not speaking in the name of and with the approval of the Theosophical Society in England."

A member moved an amendment or substitute "welcoming all new expressions of religious truth from whatever source," and after Mrs. Besant had stated that while Mr. Hare was right in supposing that the Krishnamurti propaganda did not come within the scope of the Three Objects she claimed the liberty of disseminating her views and said she would resign if Mr. Hare's resolution was adopted. This settled the matter in the minds of those present and the substitute was adopted by a vote of 600 to 3.

That is quite a different matter from accepting Mr. Krishnamurti, or even the idea of a world teacher for that matter. The resolution adopted, "welcoming all new expressions of religious truth from whatever source", is in itself quite appropriate for a society whose motto is "There is no Religion higher than Truth," and whose Second Object is "To encourage the study of comparative religion, philosophy and science." The question is, how is religious truth to be distinguished from religious speculation? Who is to determine in advance whether the views which any speaker proposes to present are to be designated as "truth," or whether they are just the personal ideas of the speaker? Is it to be left to the program committee or to a committee of experts on truth? In fact, the resolution means little or nothing except that anybody who can get the floor with what purports to be "a new expression of religious truth" shall be welcomed.

At the Periscope

Leadbeaterite in Heavy. Gustaf Köllerström, a prominent Australian Leadbeaterite and father of one of the Twelve Apostles, brought a libel suit for 10,000 pounds against the Sydney newspaper *Truth*. When it was found that *Truth* intended to make use of this suit to get Leadbeater on the stand and show up his pernicious and obscene record Köllerström offered to withdraw the suit if *Truth* would pay the preliminary costs. This *Truth* refused to do and insisted on being sued. Then Köllerström offered to withdraw if *Truth* would pay its share of the costs. *Truth* again refused. When the case was called Köllerström's lawyer tried to get a postponement on the plea that his client was ill, but could not produce any affidavit to that effect. Meanwhile *Truth* had subpoenaed the Crown Solicitor, who appeared in court with all the documents in the famous Leadbeater police investigation, ready to lay them open before the court and the public. That was too much for Köllerström's lawyer, who promptly withdrew the suit, leaving Köllerström and his allies saddled with the entire costs, said to amount to 700 pounds or \$3,400. This,

doubtless, will have to be carried by the faithful, together with the debt of \$20,000 on the defunct Morven Garden School, and another of \$20,000 on the Lord's Amphitheater at Balmoral Beach. In addition the Section, which has only 1,500 members, has been saddled by Mrs. Besant with George S. Arundale as General Secretary, who is starting a campaign to "Theosophize Australia," which will have to be paid for.

Mrs. Besant's *World Religion Shetled*. The Australian Section, T. S., at its annual convention in April, declined to accept Mrs. Besant's *World Religion*, and the question was laid on the table till the next convention—a somewhat surprising manifestation for a section so utterly committed to Mrs. Besant as this is supposed to be.

"*Yellow Theosophy*." "A new era has opened for Australia." So we are informed in the June *Theosophy in Australia* (page 79). The new era seems to have been launched by George S. Arundale, he of the many titles, whose enthusiasm is justly described as "terrific." It is enough to knock the breath out of one. Beyond doubt George is the most active person and the most interesting freak in the Theosophical Society today. He is a bishop of the Liberal Catholic Church, one of the Twelve Apostles, General Secretary of the Australian Section, Principal of the World University, Head of the World Religion, director of the Theosophical Broadcasting Station, Agent for the Mahachohan, member of the General Council, T. S., editor of *Advance Australia*, and Lord knows what more—a regular theosophical Pooh-Bah. He talks more, writes more, makes more addresses, has more plans, and now, on top of all he deliberately proposes to "Theosophize Australia." The Section membership is to be doubled in one year, circulars and pamphlets are to be printed by millions, tracts are to be left in every street car, taxi and toilet room, directories are to be tapped for names, all reform societies, from dress reform and anti-vivisection to those dealing with serious political issues, are to be asked to furnish their membership lists, lectures are to be broadcasted, and if every Australian is not turned into a theosophist within the next few years, it won't be George's fault. And this enthusiasm is catching. The lodges are preparing to take up all sorts of social service work, there will be entertainments, plays, picnics, and what not. All this is very interesting, provided the enthusiasm lasts, which I doubt. George is tearing about like an engine run wild, shouting to everybody to get busy and *do something*, no matter what, only *do it*, and is generating steam so fast that I expect to see him explode.

But as for his conception of Theosophy, it consists of Liberal Catholicism, Star in the East-ism and worship of Annie Besant. His idea seems to be to get together as many people of whatever kind, and feed them on whatever they like, calling it "Theosophy." Here is what he says in his *Souvenir Pamphlet of the Convention*:

"Let us take it to them. Let us go out of our way to take it to them. Let us lay ourselves out, exert ourselves, inconvenience ourselves to take it to them. Let us lose no opportunity of taking it to them. Let us give them the Theosophy they need, for each member has his own particular brand of Theosophy within the all-embracing circle of Brotherhood. . . . There is purple Theosophy, blue Theosophy, yellow Theosophy, green Theosophy, red, or I would rather say rose, Theosophy, orange Theosophy, violet Theosophy—all within white Theosophy, the Divine Wisdom itself. I like one colour. You like another. Which colour will suit our prospective member? I suggest that you study the various particular types of wisdom which these colours typify; you will probably find many new Theosophies unfolding before you, and will be able, much more than heretofore, to become all things, all Theosophies, to all men."

Pure guff, I should say. Has George forgotten what Mrs. Besant once wrote? "None of us has any right to put forward his own views as 'Theosophy' in conflict with hers [H. P. B.'s], for all that we know of Theosophy comes from her."

Membership of the American Section. Comparing the official report in *The Messenger*, August, page 56, with Mrs. Besant's annual reports, it appears that the American Section closed the year ending June 30 with a gain of 178 in active membership, as compared with a gain of 418 for the preceding year. This is not satisfying and may be attributable to the activities of the Star in the East and the Liberal Catholic Church, both of which have largely supplanted Theosophy in the attention of officials.

Note from the Antipodes. The Australian Section, T. S., has given birth to still another theosophical periodical, and Mr. Arundale is not only the *accoucheur* but also the nurse. The name is *The Australian Theosophist*, and Mr. Arundale hopes to publish it every month if he can get the money. As neo-theosophical journals go, this is a good one, being full of George Arundale, who writes in a sprightly style, even when he is talking nonsense. Really, I think the Australian Section has reason to be proud of Mr. Arundale, for his head is full of new ideas, some of which at least, must be of value. And when he gets an idea he doesn't just talk about it—he gets to work and tries to make it effective. I think Mr. Arundale is in many ways a curse to the theosophical movement, but I am with him in his fundamental idea of making Theosophy something practical. Theosophists will never save the world by meeting once a week and studying some theosophical book, however useful this may be to themselves. However profitable it may be to Patanjaliize oneself, it can never take the place of the injunction of H. P. B.: "Be Theosophists, work for Theosophy!" Theosophy first and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that more luxurious materialism in which it will decay and putrify as civilizations have done." With best wishes for the Independent Theosophical Society in Sydney, it will have to bestir itself if it is not going to be swamped by the T. S. activities.

Mistaken for Satan. The August *Watchman*, a leading Seventh Day Adventist monthly, has an article on the coming of Satan as Antichrist, or Imitation Christ. This is accompanied by an excellent photograph of C. W. Leadbenter! Now don't be misled. I do not think that the editor took the picture of the Grand Old Man to be that of Satan. It is somewhat perplexing to understand why it should have been chosen to illustrate an article on the devil. My theory is that in looking over his collection of photographs for a good Satan he picked out this one as best fitted to fill the role. Curiously it is the identical photograph (*Herald of the Star*, September, 1925, page 216) whose resemblance to Mephistopheles has been noted by several of our correspondents.

Words of a Holy Apostle. C. W. Leadbenter, one of the Holy Apostles of the New Christ, Krishnamurti, wrote these words to Annie Besant, September 11th, 1906 (see letter, *Mrs. Besant and the Aryan Case*, Appendix, page xxv): "Both matrimony and prostitution must obviously be worse [than secret vice], because in each case they involve action upon another person." Comment is unnecessary.

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The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price, \$7.50. Separate Index, 50 cents (for early editions only; included in present edition). Order from the O. E. LIBRARY.

Course in Public Speaking for Theosophists

The Blavatsky Institute of Canada announces the publication of a series of twelve lessons in Group Work in Public Speaking, the aim of which is to train would-be theosophical speakers and to remedy the deplorable lack of competent lecturers. The lessons are prepared by Roy Mitchell a prominent official of the Canadian Section, T. S., well-known expounder of *The Secret Doctrine*, and are based on his twenty years' experience as a public speaker. They enter into all details of the art of public presentation, giving the methods and the reasons, occult and otherwise, underlying them.

The subscription to the course of twelve lessons, which will be issued to subscribers at intervals of two weeks, is \$3.00. Subscriptions may be entered through THE O. E. LIBRARY.

Coming World Changes

Coming World Changes, by Harriette Augusta and F. Homer Curtiss; 1926; 124 pages; \$1.10. FROM THE O. E. LIBRARY.

Readers of *The Voice of Isis*, *The Message of Aquaria*, *Realms of the Living Dead* and other books by Dr. and Mrs. Curtiss, will be interested in the latest book from the same source. It contains a collection of direful prophecies regarding the immediate future of the world, from various sources, and the opinion of the authors concerning them, and their own views of what is going to happen if we do not sit up and behave ourselves, the how and why, and how to avoid it. While I am personally not in the least scared by these dreadful forebodings, the book is a fascinating one, contains good advice, and is commended to those who are interested in the various occult speculations on the near future of the human race.

Back to Blavatsky!—The Canadian Theosophist

The Canadian Theosophist, the monthly official organ of the Canadian Section, T. S., is the only official Journal advocating a return to the teachings of H. P. Blavatsky and the Masters of Wisdom. It should receive the support of all who are interested in real Theosophy. The subscription is \$1.00 a year.

The O. E. LIBRARY has a complete set of bound volumes of *The Canadian Theosophist*, which will be loaned to students, one volume at a time, upon payment of the postage and a small charge of five cents a week to cover wear and tear and packing. A deposit of two dollars must be made, against which charges are assessed. This will also entitle the borrower to the loan of the bound volumes of *Theosophy*, and of other standard theosophical books.

Some Second Hand Books

From THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.

Harmonic Series, by T. K. and Florence Huntley—

The Gay Giani of Gingalee, by Huntley, out of print, new, \$0.75.

Questions of Natural Science, by T. K., with Key, out of print, \$2.00.

The Reality of Matter, by T. K., out of print, \$0.80.

Life and Action, T. K.'s periodical, vols. 1, 2, 3, 5, 6, each, bound, \$0.75. *Ingalese, Isabella*—Linked Lives, \$1.50 (from \$2.00).

Mata the Magician, \$1.50 (from \$2.00).

Ingalese, Richard—Cosmogony and Evolution, \$1.00 (from \$2.00).

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Levi, Eliphas—Doctrine and Ritual of Transcendental Magic, \$5.00 (new, \$7.50).

McCarty, Janis P.—The Great Pyramid Jeezeh, out of print & rare, \$10.00.

Mead, G. R. S.—Apollonius of Tyana, out of print, \$2.75.

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Sinnett, A. P.—Growth of the Soul, out of print, \$1.50.

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Whitty, Michael—A Simple Study in Theosophy, \$0.75. One of the best introductions; out of print.

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No. 4

Yearly subscription, United States and foreign, fifty cents. Single copies, five cents. Issues earlier than June, 1926: one or two copies, five cents; more than two copies, two cents each, single or mixed issues.

NEW REVELATIONS IN THE SACCO-VANZETTI CASE

Everybody has heard of Sacco and Vanzetti, two Italians who were sentenced to death in Massachusetts in 1921 on the charge of being concerned in some murders at South Braintree, and who have been held in prison ever since, pending the outcome of various appeals. Sacco and Vanzetti were radicals, and it was generally suspected that for this reason it was desired to put them to death, whether they committed the murders or not. Persons of their nationality and political belief, as well as many who were neither, came to their assistance with funds, and it has been stated that nearly \$250,000 has been raised and expended in their defense. Finally, on the ground of newly discovered evidence in their favor a hearing for a new trial was begun September 13th before Judge Thayer, the original trial judge. Part of this new evidence consists in the confession of one Celestino Madeiros to the effect that he and his associates committed the murders and that Sacco and Vanzetti had nothing to do with them.

In the meantime, however, William G. Thompson, counsel for Sacco and Vanzetti, has succeeded in unearthing certain evidence implicating the United States Department of Justice in the case, and has forced the Department into a position which demands the serious consideration of every lover of justice and decent government.

Briefly stated, Mr. Thompson succeeded in securing affidavits from two former local agents of the Federal Department of Justice connected with its Boston office, Lawrence Letherman and Fred J. Weyand. These affidavits have been published in full in *The New Republic* of September 29th, together with the affidavit of Mr. Thompson and his correspondence with the Department of Justice, a pertinent extract from his argument before the court for a new trial, the reply of the District Attorney and Mr. Thompson's rejoinder thereto.

Let it be remembered that the murders with which Sacco and Vanzetti were charged were solely the affair of the State

of Massachusetts in which the Federal Department of Justice was in no wise concerned. Whoever committed them they were committed for the purpose of, or in the course of a robbery and had no political significance whatever. Why then should the Department of Justice concern itself with them? At most it was concerned in learning whether the defendants were dangerous radicals and as such liable to deportation as undesirable aliens.

The first deponent, Mr. Letherman, has been in the government service for thirty-six years in various capacities, and towards the end of his time held a responsible position as an agent in the Boston office of the Department of Justice. He has had an honorable career and at the time of the Sacco-Vanzetti trial was connected with their investigation. He deposes that the Department of Justice carried on secret investigations of Sacco and Vanzetti by means of spies, who were placed in the jail next to Sacco, with the hope of securing incriminating evidence from him; that the Department placed spies in the Sacco-Vanzetti Defense Committee, and that it had agents assigned to attend the trial, carried on correspondence with the District Attorney and prepared full reports, copies of which were forwarded to Washington and also retained in the files of the Boston office. The spies assigned to the Defense Committee succeeded in gaining its confidence and were employed by it in one capacity or another.

According to Mr. Letherman the object of the Department of Justice was to get evidence enough against Sacco and Vanzetti to deport them, but it did not succeed in getting the kind and amount of evidence necessary for this purpose. It was the opinion of the Department agents in Boston that a conviction of Sacco and Vanzetti for murder would be one way of getting rid of them. Further, it was the general opinion of these Department agents that Sacco and Vanzetti, although agitators and anarchists, were innocent of the murders attributed to them, these murders being clearly the work of professionals. Mr. Letherman was in charge of these matters as Department agent, and he says that the letters and documents on file in the Boston office would throw much light on the question of the guilt of these two men.

Mr. Thompson further submitted an affidavit of Fred J. Weyand, who was also a Federal agent working under Mr. Letherman at the time of the trial. He is even more explicit as to the use of spies, the attempt being even proposed to gain the confidence of Sacco's wife, in order to find something against him. It further appears that one of these spies, employed as a collector by the Defense Committee, boasted that he had been in the habit of appropriating for his own

use as much of the money collected as he thought fit. Mr. Weyand concludes his deposition with the following words:

But I am also thoroughly convinced, and always have been, and I believe that is and always has been the opinion of such Boston agents of the Department of Justice as had any knowledge on the subject, that these men had nothing whatever to do with the South Braintree murders, and that their conviction was the result of cooperation between the Boston agents of the Department of Justice and the District Attorney. It was the general opinion of the Boston agents of the Department of Justice having knowledge of the affair that the South Braintree crime was committed by a gang of professional highwaymen.

Quite apart then from the testimony as to the dirty methods used by our National Department of Justice for securing information, which went so far as to employ a thief as collection agent for the Sacco-Vanzetti Defense Committee and permitting him to rob it *ad libitum* without interference, we have the evidence that the Department cooperated in securing the death sentence for two men whom its agents regarded as innocent, and that it has a mass of material on file which might contribute towards establishing that innocence. One would think that a Department of "Justice" would be glad to permit this to be used in their defense. But what do we find?

Armed with Mr. Weyand's affidavit Attorney Thompson wrote to John G. Sargent, Attorney General of the United States, presenting the case and asking permission to interview William J. West of the Boston office of the Department of Justice and get him to give whatever information he possessed on the subject, including inspection of the files of documents relating to the Sacco-Vanzetti trial.

To this appeal to the Attorney General he received no reply, but about ten days later was called up by the agent in charge of the Boston office, who finally told him that he had had instructions not to comply with his request.

I think I cannot do better than to quote from Attorney Thompson's argument before Judge Thayer:

What do we find? We find a fact so infinitely more important than all the affidavits of Madeiros and the Morellis that it stares us right in the face. We find the affidavits of Letherman and Weyand unattacked, unanswered in any way at all, with an application, supported in the strongest manner and made to the United States government, to have these men disclose their documents that we say were there, and are there, if not secreted. You never in the world can convince the common sense of mankind that it is justifiable to send two men to the electric chair when it stands unanswered and uncontradicted in the case that there is documentary evidence in the possession of the national government having the greatest possible bearing on the innocence of these men and the methods by which they were entrapped and they refuse to produce it.

If I were not counsel in this case, a mere member of the bar sitting here and somebody else tried this case, and that man should forget to mention that fact, I should be tempted, as an American citizen having some regard for the honor of my country and its reputation in foreign lands, to beg and beseech this Court to think twice before refusing a new trial where the situation is such as this here.

I rest my case on all these affidavits, on the other five propositions that I have argued, but if they all fail, and I cannot see how they can, I rest my case on that rock alone, on the sixth proposition in my brief—innocent or guilty, good or bad, right or wrong, foolish or wise men—these men ought not now to be sentenced to death for this crime as long as they have a right to say, "The government of this great country put spies in my cell, planned to put spies in my wife's house, to put spies on my friends, to take money they were collecting to defend me and put it in their own pocket and joke about it and say they don't believe I am guilty but they will help convict me, because they could not get enough evidence to deport me under the laws of Congress, and were willing as one of them continually said to adopt the method of killing me for murder as one way to get rid of me."

Following Mr. Thompson's remarks, District Attorney Rainey replied, charging Letherman and Weyand with dishonorably revealing the secrets of the Department of Justice, after which Mr. Thompson continued:

What are the secrets which they admit? They have then admitted secrets, have they? There are secrets, are there? I thought there were from the fact it was not denied or contradicted. And I will say to your Honor that a government which has come to value its own secrets more than it does the lives of its citizens has become a tyranny, whether you call it a republic, a monarchy, or anything else. Secrets! Secrets! And he says you should abstain from touching this verdict of your jury because it is so sacred. Would they not have liked to know something about the secrets? The case is admitted by that inadvertent concession. There are, then, secrets to be admitted.

I repel the charge that Mr. Letherman, who is a man who was for twenty-five years in the government service, one of the most respected employees that there ever was in the Post Office Building, and who now holds an important position in the Beacon Trust Company, and Mr. Weyand, who is now in the Attorney General's office of the state of Maine—I repel the charge that these men have done anything wrong in doing this, but on the contrary they have rendered one of the greatest public services that could be rendered. What they have done is to point out and disclose the fact that a condition of affairs, already made public before Judge Anderson, commented upon by the twelve lawyers to whom I called your Honor's attention, and common knowledge from one end of the country to the other, applied to this case as well as to many others. That is all they have done.

In the language of Judge Hughes about this very matter, talking about disclosing and betraying secrets—here is Judge Hughes speaking about this in public:

We cannot afford to ignore the indications that, perhaps to an extent unparalleled in our history, the essentials of liberty are being disregarded. Very recently information has been laid by responsible citizens at the bar of public opinion of violations of personal rights which savor of the worst practices of tyranny.

And it is charged here that two of these men who ventured, in the interest of life and liberty, to point out that those same practices were applied to these two men, that that office is full of documents tending to show the innocence of these two men and an improper combination, bargain, between the Department of Justice and the local District Attorney—it is charged here that these men have done something wrong.

Is your Honor going to deal in secrets?

Some of these days, perhaps, some enterprising psychologist will write a book on "The Psychology of Prosecuting Attorneys." Let us hope that he will include a chapter on the psychology of the Attorney General of the United States, and

that he will not wait until the present incumbent has retired—or been retired—from office.

Note.—Since the above was written, Judge Thayer has refused the request for a new trial. Comment is needless.

The American Equity Association

I called attention to the American Equity Association in the *Courier* of March 10th, 1926. The Association has already well justified its existence. It is largely through the efforts of John A. Savage, the president of the Association, that the recent and forthcoming official and Congressional investigations of Saint Elizabeth's Hospital have been instigated, and it is through the self-sacrificing efforts of himself and Mrs. Myrtle de Montis, the secretary of the Association, that justice has been secured for several persons illegally and unjustly immured there.

The American Equity Association has its headquarters in the District of Columbia, and its object is to afford suitably qualified assistance for those who are unjustly confined in prisons or asylums and who have no friends in a position to aid them, or putting it more broadly in its own words: "To secure to all persons the rights, privileges and immunities which are theirs under the Constitution and laws of the United States, and to which they are justly entitled as members of the human family."

I have the highest confidence in and personal regard for Mr. Savage and Mrs. de Montis, which grow as I observe their work right here under my own eyes. But they need cooperation and assistance, for the work of rescuing unfortunates from the hands of institutional sharks is a slow and difficult one. Without doubt similar conditions exist elsewhere and are only waiting to be looked into. The scope of the American Equity Association is national, and a representative membership is sought in all parts of the country. Membership can be had upon application; there are no membership dues, the support being by voluntary donations. For information, membership, etc., address: *The American Equity Association, 1540 New York Avenue, N. W., Washington, D. C.*

Free Books For Prisoners

THE O. E. LIBRARY has a considerable number of books which it will be pleased to give, without charge, to prisoners applying for them. Not more than three books will be sent to one applicant. We are unable to publish a list of titles this month. They are largely fiction, and some on business methods, salesmanship, advertising, etc. Those applying should state the kind of books they desire. If no choice is expressed, fiction will be sent.

To Prisoners Who Want Correspondents

THE O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The *Courier* is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt

to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEADER.

Prisoners Desiring Theosophical Correspondents

Prisoners who prefer theosophical correspondents may apply to us for such. While we find that theosophists in general take but little interest in prisoners and do not care to help them in this way, such requests will be given preferred attention as far as possible.

Penal Notes

Death of Thomas Mott Osborne. Thomas Mott Osborne, the well-known prison reformer, died suddenly on the street in Auburn, N. Y., of heart disease, aged sixty-eight years. Mr. Osborne won a national reputation by undergoing a week's voluntary confinement in Auburn prison in 1913, an experience which he graphically narrated in his fascinating book, *Within Prison Walls*. While it was argued that no voluntary confinement could serve to inspire the feelings experienced by a real convict, the experience taught Mr. Osborne much about prison customs and abuses, enabled him to bring about various reforms in the Auburn prison, and served him well in his later career as warden of Sing Sing prison, and still later as commandant of the Naval prison at Portsmouth, N. H. At Sing Sing he demonstrated the possibility of a warden enforcing discipline and yet being universally beloved by the inmates, and here, too, he founded the famous Mutual Welfare League, which involved a system of self-government, which has had many partial and more or less successful imitations in other prisons. Mr. Osborne was a man of great independence, and when an attempt was made by those higher up to interfere with his methods at Sing Sing he promptly resigned. Mr. Osborne's chief characteristic was his understanding of and sympathy with the prisoners and his power of winning their confidence and never abusing it. By virtue of this he was able to accomplish much which is to be attributed rather to his personality than to his methods as such, valuable as these were in the main. At Portsmouth he met with the same success, but here, too, he was the victim of reactionaries in the Navy Department. Later he devoted much time to public lecturing on prison reform, and was often called in as a consultant in cases of prison difficulties. Probably no one person has been so influential in bringing about the marked betterment in prison methods in recent years almost everywhere in America. His official career is a standing justification of the "personal touch" in dealing with criminals.

A Murderous Young Woman. We have been told in the papers lately of a lady who has distinguished herself by shooting nineteen polar bears. We can hardly assume that this was done in self-defense, or that the bears were a menace to society, or that she needed their carcasses, and the only conclusion is that she is obsessed by a murderous instinct which she justifies by calling it sport. In fact, it is nothing but the atavistic survival of a desire to kill such as influences a Borneo head-hunter, and is akin to that of our present-day gunmen, but is perhaps even worse than this, for even gunmen can give some better reason for shooting than the mere desire to take the lives of helpless and harmless creatures or to display their marksmanship. Naturally the lady, being well-to-do and living in respectable society, would repudiate the association of her name with gunmen; she is virtuous because she has no reason to be anything else - except with polar bears. Possibly in her next incarnation she may be a regular "Dom the Deadliner." And I am not sure that, as the gods regard such things, it would not be an improvement.

Cost of Keeping A Prisoner—A recent *Sing Sing* report is interesting as showing the cost of keeping a man in prison. The total is \$1.049 a day, made up in part as follows: food, 23 cents; clothing, 7 cents; heat and light, 5 cents; furniture, 4 cents; medical treatment, 1 cent; transportation, 2 cents. About the only item not included in the report is the per diem cost of saving their souls and getting them past the gates of heaven when they are electrocuted.

Increase of Insanity in U. S. A.—According to an investigation recently completed by the Federal Census Bureau, in 1880 the number of persons confined in insane asylums was 81.6 per 100,000. This had increased to 204.2 per 100,000 by 1910 and to 241.8 per 100,000 by 1927. This increase is not to be attributed solely to an actual increase of insanity, however, for many harmlessly insane persons who were formerly kept at home are now sent to asylums for treatment, the greater per capita wealth of the country permitting this, as well as a decrease of the notion that lunacy is a visitation of God which it is futile to combat. There are exceptions, however. Years ago a man who should claim to be an incarnation of Christ would have landed in limbo in short order; today he has a fair chance of being carried over the country in a special car, lodged in the most expensive suites in the best hotels and made a hero of generally. The census report shows that the insanity rate among foreign born whites is far greater than among native born whites, being 113.2 per 100,000 in the former case against 55.8 in the latter. New England is said to have the highest percentage of asylum inmates. This is attributed largely to the fact (?) that Massachusetts has such excellent lunatic asylums that there is little hesitancy in sending afflicted persons to them. The report does not mention affliction with wealth or avaricious relatives, and the extraordinarily loose methods of commitment employed in this state. How about Westborough State Hospital?

The Master K. H. vs. Annie Besant

K. H. in The Mahatma Letters, page 289:

It was H. P. B., who, acting under the orders of Alcyon (one whom you do not know) was the first to explain in the *Spiritualist* the difference there was between *psyche* and *nous*, *nefesh* and *ruach*—Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc., before the Spiritualists admitted that the theosophists were right. It was then that she was ordered to write *This*—just a year after the Society had been founded.

K. H. in Letters from the Masters of the Wisdom, page 54:

I have also noted your thoughts about the "Secret Doctrine." Be assured that what she has not *quoted* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.*

Annie Besant in The Theosophical Review, August, 1899:

She [H. P. B.] often in her humility buttresses her own true statements with a mass of rubbish from inferior writers picked up haphazard; on minor points she often speaks hastily and carelessly; and further, she confuses her teachings with excessive digressions.

Annie Besant in Forward to Man: Whence, How and Whither, page 1:

The use of clairvoyance for research into the past is not new. *The Secret Doctrine* of H. P. Blavatsky is a standing instance of such use. Whether or not the work thus done is reliable must be left for decision to future generations, possessing the power which is now used for this purpose.

In Defense of Theosophy and the Theosophical Society

"The Order of Service for the Defense of Theosophy and the Theosophical Society" is an association which has recently been established in Holland by prominent members of the T. S. I hope in a later issue to give its prospectus in full. Here I can only say that its objects are, chiefly, to protect Theosophy and the Theosophical Society against the tirades of the various rags which are being forced upon the attention of theosophists, such as the Liberal Catholic Church. Its aims are therefore much the same as those of the T. S. Loyalty League in Australia. It is hoped to extend its membership and to establish branches in other countries.

I am heartily in sympathy with these objects and I hope that T. S. members who are readers of the *Courier* will cooperate by joining and helping to extend its operations. Full information can be obtained from the Foreign Secretary, Mr. Charlotte A. van Muenen, Nassaulaan 4, The Hague, Holland.

An Artful Dodger

I am permitted by the recipient to make use of the following letter received in reply to one addressed to C. W. Leadbeater. My friend says: "Believing him to be a much maligned man, I pointed out the existence of these scandalous rumors and asked that, in the interests of the T. S., they should be squarely met and not allowed to circulate unchallenged. And this is what I get! Please make any use you care to of the letter, omitting my name." I publish the letter, which is a real curiosity, because it contains the identical arguments which have been printed by Mrs. Besant in *The Theosophist* and are currently used by the Leadbeater supporters to befuddle the minds of inquirers.

THE THEOSOPHICAL SOCIETY

Adyar, Madras, India.

15th December 1925.

Esq.

Dear Sir,

Bishop Leadbeater desires me to reply to your letter of 2nd November. We are well aware that there are certain people of prurient minds who delight in circulating evil about any with whom they differ in religious matters, and the leaders of the Theosophical Movement have been no exceptions to their attacks. Throughout the whole of history we find that the spiritual teachers who brought light to the world have been vilified by ignorant men. Further, it has been the practice from time immemorial to receive such attacks calmly and without comment, and this tradition is still maintained.

Since you are a student of Theosophy, you will understand that the members of the Great White Brotherhood (an organization of which you may read in the Bishop's book *The Masters and the Path*) have a code of life far stricter than that which most men live. Among the restrictions which they impose upon themselves is the refusal to defend themselves from the slander of the world. No excuses are made, no explanations offered; the right of self protection has been renounced. For them the approbation or disapproval of the world is unimportant, for their actions and motives are judged by the Head of that Brotherhood. That being so, they tell men not to follow them as persons, but to seek the Truth and follow Truth wherever they find it.

With all hearty good wishes,

Yours fraternally,

HAROLD MORTON

Private Secretary

This is one of the most masterly pieces of evasion I have come across, and is clearly a form letter. It does not deny the charges—which might have been sufficient to satisfy the inquirer—or attempt to

explain their origin. On the contrary it assumes a lofty attitude of contempt the meaning of which is only too apparent—"guilty" may be read in every line of it. There are many with whom pool-pooling passes for disproof, and the writer evidently thought my friend one of these. But he wasn't.

1. "We are well aware that there are certain persons of prurient minds who delight in circulating evil about any with whom they differ in religious matters."

Quite likely, but what these "people of prurient minds" have circulated about Mr. Leadbeater has consisted in the main of *verbatim* extracts from well-authenticated and often signed letters written by Mr. Leadbeater himself. That which may properly be written by a member of the Great White Brotherhood, such as Mr. Leadbeater claims to be, becomes "prurient" when repeated by an ordinary mortal! Considering their lofty source one might think that the wider publicity given them the better. Further, the writer does not hesitate to retaliate by making the very same charge of pruriency that has been brought against Leadbeater. Is retaliation part of the code of the Great White Brotherhood?

2. "Throughout the whole of history we find that the spiritual teachers who brought light to the world have been vilified by ignorant men."

This amounts to implying that since some people have been unjustly accused, therefore any other person, e. g., Leadbeater, has been unjustly accused. Jesus was charged with having a devil, therefore Leadbeater is innocent of the charges against him. This may be astral plane or fourth-dimensional logic, but it will not pass with intelligent people on this earth. Such logic would do away with the need of courts and juries.

3. "Further, it has been the practice from time immemorial to receive such attacks calmly and without comment, and this tradition is still maintained."

This is deliberately false as far as Leadbeater is concerned. He did not "receive the attacks calmly and without comment." On the contrary he wrote a long letter to Alexander Fullerton, the General Secretary of the American Section, T. S., in which he admitted the truth of the indecent charges fully, but attempted to make excuses. He wrote several letters to Annie Besant in the same tone. He appeared before the London Special Committee of the T. S. and pleaded guilty of teaching indecent practices to boys, excusing himself partly on the ground that the other fellows did it too. All of these letters are public property and may be found in the book by Veritas, *Mrs. Besant and the Aleyope Case*.

Incidentally, Annie Besant is regarded by some as "a great spiritual teacher who has brought light to the world." She has shown her contempt for this principle of ignoring attacks by bringing several libel suits, all of which she lost. She brought two suits against the Indian medical journal, *The Antiseptic*, one against the editor of *The Hindu*, and later one against the London *Graphic*. As a glaring contrast to the Master who, when accused before Pontius Pilate, "answered never a word," she is distinguished.

4. "Since you are a student of Theosophy, you will understand that the members of the Great White Brotherhood (an organization of which you may read in the Bishop's book, *The Masters and the Path*) have a code of life far stricter than that which most men live."

This is a neat gratuitous advertisement of the Bishop's recent book, intended to put the correspondent in the way of finding out what a really Great Man Leadbeater is, and to prove that he is one of this Brotherhood, of which we have no evidence whatever other than his own claim, backed by Annie Besant in return for like services rendered her. One is prompted to ask whether this code of life involves the practices which, on his own confession, Leadbeater taught his youthful pupils.

5. ". . . they tell men not to follow them as persons. . . ."

Has Mr. Leadbeater ever told any one that? If so, his admonition has been astoundingly futile. Nobody has had more personal advertising than he. Most of his followers simply cannot talk of anything else, and when they start writing describe the minutest details of his daily life, how he eats, how he sleeps, what he wears, how he nurses his cat, how he acts with the fairies and what not. And Leadbeater has never once published a request to forget him and think of his teachings; not he. His chief stock in trade consists in getting others to spread the glad tidings of his greatness, tickling their vanity by making them "Initiates," or giving them a place of honor in his elite list in *Man: Whence, How and Whither*, or in *The Lives of Aleyone*, and binding his youthful disciples to him by declaring them to be reincarnations of some great historical character. And it is the same with Mrs. Besant. She has recently published a "message" from an "Elder Brother," telling the world what a great personage she is, one of hundreds of personal testimonials with which she fills the pages of *The Theosophist*. Not long ago she caused to be published a book, *Annie Besant, Apostle of Truth and Freedom*, containing perhaps every extant photograph of herself since she was a baby, about fifty in all, interlarded with laudatory comments; further she exacts a personal pledge of obedience to herself from E. S. members. Do Mahatmas do such things?

If this letter proves anything, it proves that Mr. Leadbeater does not belong in that high society in which he claims a place.

Somehow I think that Mr. Leadbeater needs a new private secretary who can answer direct questions without evasion, and who will not innocently prove that his chief is just the opposite of what he claims.

In this connection I think it worth while to publish a letter written by Colonel Olcott five weeks before his death to Mr. Leadbeater. This should dispose of the often repeated assertion that Olcott on his death-bed withdrew his charges against Leadbeater and offered him his apologies:

Adyar, Jan. 12th, 1907

My Dear Charles:

The Mahatmas have visited me several times lately in Their physical bodies, and in the presence of witnesses. As my life seems to be drawing to its close, They have wished to discuss with me matters They desired arranged before it was too late.

They asked me to set right the dispute between you and Annie concerning the glamour question, and I enclose what They said about the matter, and which Mrs. Russak took down at the time. I am glad to know that it was no glamour, for I already felt she (Annie) made a mistake in saying that it was.

Concerning the other matter about the disturbance your teachings have caused, both Mahatma M. and Mahatma K. H. assured me you did well to resign; that it was right to call a council to advise upon the matter, and that I did right in accepting your resignation; but They said we were wrong in allowing the matter to be made so public, for your sake and for the good of the Society. They said you should have stated in your resignation, that you resigned because you had offended the standard of ideals of the majority of the members of the Society by giving out certain teachings which were considered objectionable.

Because I have always cherished for you a sincere affection, I wish to beg your pardon, and to tell you before I die, that I am sorry that any fault of judgment on my part should have caused you such deep sorrow and mortification, for I should certainly have tried to keep the matter quiet had I not thought it would have reflected on the Society if I did so.

I feel sure that the Blessed Ones are striving to calm the present turmoil and hold together our Society from dividing against itself, and I also feel sure that you will be called upon to help, and to forget the self for the good of the whole.

There is nothing I think that would tend to quell the present turmoil so much (and I should die happy if I knew you had done it), as for you to bow to the Will of the Divine Ones behind the Movement, and save the situation. Certainly Their wisdom is your law as it is ours, and They have told both Annie and myself that your teaching young boys to relieve themselves is wrong. I do implore you from my deathbed to bow to Their judgment in the matter, and make a public statement that you will, and that you will give Them and us your solemn promise to cease giving out such teachings.

It might be that if you did this, the Masters would open the path of reconciliation to the Society, and that you could take up the great work which you were obliged to give up, because you unwisely placed yourself in the position of being unable to defend yourself against charges that gravely offended the accepted moral standard of your country, thus bringing upon the Society you loved a great blow which shook it to its foundation, because you were so universally loved and respected.

Once more, my dear friend, I beg you to consider what I ask.

With all good wishes, yours sincerely,

H. S. OLCOTT

Falsification of Theosophical History

In the following issues of the *Curio* will be published a series of articles reviewing MR. Jinarajadasa's *Golden Book of the Theosophical Society*. Those who are interested in learning how a society whose motto is "There is no Religion higher than Truth" uses falsification of history for the purpose of maintaining its prestige will find something to think about in these articles.

A Case of Amnesia in an "Arhat"

In her book, *Theosophical Lectures, Chicago, 1907* (copyrighted by Annie Besant, 1907), there is a series of questions addressed to Mrs. Besant, and her replies. On pages 121-22 we read:

Question—For our information, please state a case of wrong-doing on the part of a Theosophical Society member that would clearly justify the expulsion of the member.

Answer—I cannot, because I am not in favor of expulsion. I will tell you what I think is the most justifiable case for expulsion, where a T. S. member uses his membership for the swindling of another T. S. member in money matters. That is a case I think most deserves expulsion. But I would not expel, I would publish it, to save people from being cheated. . . . No, I have never been in favor of expulsion. In the trouble that arose around a great Theosophist, Mr. Judge, many years ago, when a motion was brought forward in India for his expulsion, I opposed it. I objected to what he had done. But I opposed his expulsion on the same ground that I take now, that I would not expel a brother even if he makes a mistake, especially one who had rendered to the movement such great service as Mr. Judge had done.

That should be clear enough. She says she never recommended Judge's expulsion. But let us quote from her pamphlet *The Case Against W. Q. Judge*, published in 1895, page 88:

Notice

If some definite action with regard to Mr. Judge shall not have been taken by the European Section before the meeting of its Annual Convention in July, we the undersigned, shall—failing any full and satisfactory explanation having been made by Mr. Judge before that date, or his voluntary secession from the Society—propose and second at that Convention, the following resolution:

Whereas, Mr. W. Q. Judge has been called on to resign the office of Vice-President of the Theosophical Society by the Indian,

Australasian, and European Sections, but has not complied with their request; and

Whereas, he evaded the jurisdiction of the Judicial Committee of July, 1893, refused a Jury of Honour, and has since given no full and satisfactory explanation to the Society in answer to the charges brought against him;

Resolved: that this Convention of the European Section of the Theosophical Society unites with the Indian and Australasian Sections in *demanding his expulsion from the Society*, and requests the President-Founder to immediately take action to carry out the demand of these three Sections of the T. S.

ANNIE BESANT, F. T. S.

G. R. S. MEAD, F. T. S.

All the italics are mine. I quote the above, not with the idea of entering the Judge controversy, nor of questioning Mrs. Besant's sincerity, but to show that even the memory of an Arhat is not always to be depended upon, and that Mrs. Besant's numerous assertions about past events, for instance that H. P. Blavatsky appointed her as her "Successor," that she authorized her to revise *The Secret Doctrine* and that she gave her permission to break her pledge of secrecy by publishing certain esoteric papers in the so-called third volume of *The Secret Doctrine*, need to be backed up by substantial evidence before they can be accepted. The Judge affair upset the T. S. for a considerable period, and Mrs. Besant played an extremely conspicuous and prominent part in it. That she had in 1907 so completely forgotten her attitude in 1895 as to deny it *in toto* almost makes one almost suspect that her loss of memory was pathological.

And it is also interesting to note that in 1923 she had completely forgotten what she said in 1907, for in June, 1923, she expelled T. H. Martyn, who had served her faithfully for many years, and eleven of his associates in the Sydney Lodge, without making formal charges or even granting them the courtesy of a hearing.

United Lodge of Theosophists—New York

Those wanting to learn Theosophy as it was taught by the Masters and the Founders will find what they wish at The United Lodge of Theosophists, 1 West 67th Street, New York City. The winter program is as follows:

Sundays, 8.15 P. M., Public Lecture.

Wednesdays, 8.30 P. M., Class in Elementary Theosophy.

Wednesdays, 6 P. M., Preparatory class in platform work, etc.

Not open to the public.

Wednesdays, 8.15 P. M., Study class in *The Ocean of Theosophy*.

Fridays, 6 P. M., *Secret Doctrine* class.

Fridays, 8.15 P. M., Question and Answer meeting.

Saturdays, 11 A. M., Class in Theosophy for boys and girls.

The reading room is open 10 A. M. to 5 P. M. except Sunday. There is a reference library and a free circulating library of theosophical books.

United Lodge of Theosophists—London

Those living in or near London, who are interested in the original Theosophy as taught by H. P. Blavatsky and the Masters, will find it at The United Lodge of Theosophists, 62, Baker Street, London, W. 1.

Sundays, 8.15 P. M., Public lectures.

Wednesdays, 8.15 P. M., Study class in Judge's *Ocean of Theosophy*.

Rooms open daily (except Saturday and Sunday) for study or inquiries.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on *London* banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Carric* for one year.

October Critic

A limited number of copies of the October *Carric* are available for distribution to persons not already on our list. Send us the addresses of some of your friends, and the postage, at the rate of 1½ cents per copy.

At the Periscope

Is This Universal Brotherhood? One of Mr. Arundale's schemes is the compilation of a directory of Australian T. S. members engaged in business, in the hope that theosophists may be induced to purchase from their fellow-members by preference. "Without distinction of creed" seems to have been overlooked in this case, and it appears to be merely a plan for inducing tradesmen to join the T. S. With Mr. Arundale's varieties of Theosophy of all colors of the rainbow, anybody can qualify as a member. Soon we shall see shop signs like this: "George Brown, F. T. S. Wines and Liquors."

Theosophical Holding Trusts. A curious development is going on in the T. S., which has a bearing on, and would seem to be in conflict with, the recent rule adopted by the General Council, T. S., empowering the president, after canceling the charter of any section or lodge to confiscate its property (*Carric*, September, 1926). The Australian Section Theosophical Trust, Limited, has just been incorporated, George S. Arundale, of course, being its Secretary. Its first object, as stated in *The Australian Theosophist* for July, page 31, is "To acquire and hold any real or personal property the subject of any devise, bequest or donation to and for the Company or the Australian Section of the Theosophical Society, or for any Lodge, Centre or Centres of the Section." A further object is to assist lodges in providing headquarters, libraries and other conveniences. The recently founded "English Theosophical Trust, Limited" is proposing, in addition to acting as trustee for lodges, to loan them funds necessary for purchasing headquarters; not less than twenty per cent to be paid in by the members of the lodge, while "a further sum, to a maximum amount, shall be raised on mortgage through a building society or other agency, and the balance shall be advanced to the Lodge by the E. T. T., Ltd. In the event of the Lodge ceasing to function or seceding from the Society, or the cancellation of its Charter, or dissolution or other like event, the property shall be vested absolutely in the E. T. T., Ltd." Whether a lodge which has been so unfortunate as to incur the wrath of Adyar and to have its charter canceled will be satisfied to see the money which it raised simply swiped in this fashion is its own affair—it does not have to play the part of fly to the spider. But what interests me more is what the Theosophical Trust will do when the President, acting under the new rule, comes around and demands the surrender of the property to him or her as the case may be. Besides, the Board of Directors of the English Theosophical Trust, Limited, are to be members of the Executive Committee of the National Society, and it becomes a question whether they might use a threat of cancellation of the charter and confiscation of the property as a means of bringing recalcitrant lodges to order. The general behavior of British Section officers of late, their attempts to suppress free discussion, their throwing out old library employees who would not kiss the hem of Mrs. Besant's garment, and their putting the World

Religion over on the Section and refusing the membership a vote, these do not speak well for Adyar-bred honor, and I suggest to British lodges that there are plenty of trust companies who might act as their agents and trustees without making the risk of confiscation a requirement.

From the Antipodes. The organ of the Australian Krishnamurtites, *The Australian Star News*, for July, has announced a scheme whereby all Australian followers of the gentle Hindu shall devote two minutes every day, at the same time, to meditating on the Christ. "Here," says the *Star News*, "we have an opportunity of building up a thought-form of the Christ, making a perfect channel, unseen by the multitude, with invisible threads of light stretching from its heart and linking all members to the Christ. Along these invisible threads will flow His power and we shall be the distributors of that power wherever we go." Mrs. Rukmini Arundale describes this as "a truly wonderful idea," to which sentiment I humbly subscribe. Everybody was to start at the same second beginning August 11th, so by this time the thought-form must be pretty well under way and perhaps can soon be photographed.

The Australian Star News for August informs us that only 500 out of the 2,500 seats in the Lord's Amphitheater have been sold—and this after two years' vigorous advertising. The outstanding debt is said to be about \$30,000. If Australian Star members were advised to spend their two minutes of daily meditation on the matter of paying their debts instead of trying to build a "thought-form of the Christ" it might produce some result.

What Ails New Zealand? From Mrs. Besant's annual report it appears that the New Zealand Section, T. S., at the end of its official year, 1924, had 1,227 members. During 1925 it gained 98 new members and lost 372 old ones, that is, over 30 per cent of its old members dropped out. Yet this section has the name of being preeminently loyal to Mrs. Besant, Leadbeater and the L. C. C.

Important Leadbeater Documents

This office has copies of the complete stenographic report of the meetings of the Special T. S. Committee, Col. H. S. Olcott, chairman, held in London in May, 1906, to pass on charges of pernicious moral teaching brought against C. W. Leadbeater, and which resulted in his confession of guilt before the Committee and his resignation from the Society. To this is appended a verbatim copy of the original charges brought by Mrs. Dennis, Corresponding Secretary of the E. S. in America, addressed to Mrs. Besant, and a *verbatim* copy of Mr. Leadbeater's letter to Mr. Fullerton, attempting to justify his behavior. These will be loaned for *not longer than two weeks* to thoroughly responsible persons in America only, with whom we are acquainted, and will be sent by registered mail to such applicants, application to be accompanied by the mailing costs, 25 cents in stamps. We reserve the right to refuse any application without explanation or apology.

These sensational documents are authoritative and a complete refutation of all later evasions and denials.

"Buddhism in England"

A very valuable monthly periodical issued by the Buddhist Lodge, T. S., in London. Contains illuminating articles on Buddhism and also on Theosophy. The only Back to Blavatsky periodical in England.

Annual subscription through the O. E. Lumaux, \$2.00; single copies, 25 cents. We have a limited number of sample copies for 4 cents postage. Try one.

The Life of Pythagoras, by Iamblicus

Thomas Taylor's translation of Iamblicus' *Life of Pythagoras* is considered the best treatise on Pythagoras in the English language. It has long been out of print, but has just been republished. The edition is limited to 500 copies and is likely to be soon sold out. So better order at once. Price, from THE O. E. LIBRARY, \$6.00.

Back to Blavatsky!—Specially for U. L. T. Members

Every member of the United Lodge of Theosophists wants to study the magazine *Theosophy*, but few own a complete set or can have the back volumes at home. The O. E. LIBRARY has several complete sets which will be loaned to students, one volume at a time, upon payment of the postage and a small charge of five cents a week to cover wear and tear and packing. A deposit of two dollars must be made, against which the charges are assessed. Other students who desire to read the many original articles by H. P. Blavatsky and W. Q. Judge which are to be found in *Theosophy* would also find this offer worth considering.

Subscriptions to *Theosophy*, through the O. E. LIBRARY, \$3.00 a year. Sample copy sent upon receipt of four cents postage.

A Specially Selected List of Books

offered by THE O. E. LIBRARY at prices stated, postpaid. Books marked "(L)" will be loaned. Prices subject to change without notice.

Theosophy

- Blavatsky, H. P.—Isis Unveiled. London edition in 2 volumes, \$10.00; Point Loma edition in 4 volumes, \$12.00.
- The Secret Doctrine: photographically reproduced reprint of the original and *only authorized* edition; 2 volumes on India paper bound in one volume, (L), \$7.50.
- A Key to Theosophy; reprint of the original and *only authentic* edition, (L), \$2.00.
- A Modern Panarion; a collection of miscellaneous papers by H. P. B. (L), \$3.00.
- A Theosophical Glossary, \$2.00.
- The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.
- Transactions of the Blavatsky Lodge (London), \$2.00.
- H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.
- The Voice of the Silence; *only authentic* edition; cloth, (L), \$0.75; leather, \$1.00.
- Practical Occultism, and Occultism versus the Occult Arts (L), \$0.50.
- Nightmare Tales (L), \$1.25.
- Five Messages to the American Theosophists, paper, \$0.25.
- Five years of Theosophy (reissue), (L), \$5.00.
- Papers by H. P. B. and others from the first five years of *The Theosophist*. Important for *Secret Doctrine* students.
- Blavatsky Quotation Book; paper, \$0.60; cloth, \$1.00.
- A quotation from H. P. B. for each day of the year.
- Atisha, Brother—An Exposition of the Doctrine of Karma; paper, \$0.35.
- Analysis of the different kinds of Karma.
- Because—For the Children Who Ask Why, \$1.50.
- A theosophical book for children, published by the U. L. T.
- Bhagavad Gita:—
- Version by W. Q. Judge; cloth (L), \$0.75; leather, \$1.00.
- Version by Charles Johnston, \$1.25.
- The Song Celestial; poetical version by Sir Edwin Arnold; pocket edition, cloth (L), \$1.00; red leather, \$1.65.

Notes on the Bhagavad Gita, by W. Q. Judge and Robert Grosche, leather (L), \$1.00.

Lectures on the Philosophy of the Bhagavad Gita, by T. Subba Row (L), \$1.00.

A scholarly and invaluable book for students.

Collins, Mabel—Light on the Path; with Comments and Essay on Karma; cloth (L), \$0.75; red leather, \$1.00.

One of the greatest of theosophical classics.

Through the Gates of Gold (L), \$1.25.

As the Flower Grows (L), \$1.50.

When the Sun Moves Northward (L), \$1.25.

The Idyll of the White Lotus (L), \$1.35.

Every seeker after the spiritual life should read *Light on the Path* and *The Idyll of the White Lotus*.

Das, Bhagavan—The Science of the Emotions (L), \$3.00.

The Science of Peace (L), \$2.00.

Hillard, Katherine—An Abridgement of *The Secret Doctrine* (L), \$3.00.

Judge, William Q.—The Ocean of Theosophy (L), \$1.00.

One of the most widely used text books; regarded by many as the best summary of *The Secret Doctrine*.

An Epitome of Theosophy, paper, \$0.25.

The best brief epitome of *The Secret Doctrine*.

Letters That Have Helped Me (L), \$1.00.

Kingsland, William—The Physics of *The Secret Doctrine* (L), \$2.00.

The Esoteric Basis of Christianity (L), \$1.25.

Rational Mysticism, \$6.75.

An argument for commonsense and reason in mysticism. Regarded as one of the best preparations for studying *The Secret Doctrine*. Mr. Kingsland is one of the few surviving pupils of H. P. Blavatsky.

Letters from the Masters of the Wisdom (First Series) (L), \$1.25.

Letters from the Masters of the Wisdom (Second Series) (L), \$2.00.

Two invaluable collections edited by C. Jinarajadasa.

The Mahatma Letters to A. P. Sinnett (L), \$7.50.

Transcribed directly from the original letters of the Mahatmas Morya and Koot Hoomi to Mr. Sinnett, by A. Trevor Barker. The volume contains all the letters found in Mr. Sinnett's file. This is by far the most important theosophical book of the present century and ranks in importance and authority with *The Secret Doctrine*. It is absolutely indispensable for serious students.

Patanjali's Yoga Aphorisms:—

W. Q. Judge—Patanjali's Yoga Aphorisms, cloth (L), \$0.75; leather, \$1.00.

Charles Johnston—The Yoga Sutras of Patanjali, \$1.25.

Sinnett, A. P.—The Occult World (L), \$2.00.

Contains letters from the Masters, incidents about H. P. B., etc. Esoteric Buddhism (L), \$2.00.

Based upon the *Mahatma Letters* (see above).

The Upanishads:—

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Still the standard collection of Upanishads.

Robert E. Hume—The Thirteen Principal Upanishads, \$5.15.

R. Gordon Milburn—The Religious Mysticism of the Upanishads, \$1.25.

The Spirit of the Upanishads (selections), \$0.75.

Walker, E. D.—Reincarnation; a Study of Forgotten Truth (L), \$1.75.

An old standard work on reincarnation, and still the best.

Wadia, B. P.—Some Observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, \$0.25.

The Inner Ruler; Growth Through Service; each, paper, \$0.25.

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EXIT BIDDLE

The notorious and tyrannical Warden W. L. Biddle has become a thing of the past as far as Leavenworth Penitentiary is concerned. This means that he was given the opportunity of resigning and that he availed himself of it, to the advantage of the prison, and probably to his own. While the exact reasons have not been made public as far as I am informed, the *Kansas City Post* of October 11th gives some interesting information which carries a sufficient reason.

A certain Mr. X, whose name I withhold, but who is known to some of my readers and who is highly respected by all decent persons who are acquainted with him, and who is a champion of the oppressed and abused persons confined in prisons and insane asylums, was sentenced to Leavenworth Penitentiary on a charge of using the mails to defraud. I know nothing of the nature of the charge, but the fact that X made persistent efforts to clear himself affords a presumption of his innocence of intentional guilt, at least. He was a model prisoner, and was at first on friendly terms with the new warden, Biddle. His efforts in his own behalf, however, caused antagonism and finally when the time arrived when he might have been paroled, this was curtly refused by the acting members of the parole board, Biddle and the prison physician Yohe, who even refused to listen to his plea.

X is a man who has a remarkably keen sense for facts and figures and is fairly familiar with costs and methods of steam and electric power production, and shortly after being denied parole he chanced to find himself in a position to learn of certain matters connected with the financial administration of the prison which were decidedly surprising. These facts X, in conjunction with another prisoner who was employed in the office, managed to work up into a report which was surreptitiously sent to the Department of Justice and to President Harding, who, however, died a few days later.

For example, it appeared in Biddle's annual report for 1922 that \$72,788 had been expended for coal. X showed that all the boilers in the institution, if worked to the fullest

capacity all the time, which they were not by any means, would have consumed but a small fraction of the coal claimed to have been purchased. \$11,383 would have covered all the legitimate uses of coal in the institution and annexes for the period under consideration. Further, Biddle had charged \$8,000 worth of coal, wood, gasoline and oil to the brickyard, while in fact during this period not a brick was made, not a wheel moved, not a fire made in the brickyard.

The water bill of the prison amounted to \$14,307, which would have supplied each prisoner with 360 gallons a day. Enough money was charged to eggs to give each inmate 235 eggs a year, whereas eggs were seldom served, not more than a dozen eggs to each man per annum. Biddle reported a flock of 4,055 chickens, which produced 3,007 dozen eggs, less than 9 eggs per chicken, while on the farm at McNeil Island Penitentiary each chicken averaged 54 eggs. To make up for this bad behavior of his chickens Biddle had to buy 39,720 dozen eggs; but nobody ever saw these eggs, unless they were consumed by Biddle's guests. The prisoners were eggless. After charging \$13,000 to boiler repairs the entire boiler plant was scrapped and a new one installed at a cost of \$92,500.

This analysis of his report and its submission to the Department of Justice and to President Harding naturally came to the knowledge of Biddle, and X's troubles then began. He and his collaborator on the report, one Dowell, were seized, thrown into dungeons and starved for three days, and then segregated in a colony of drug addicts and held incommunicado and later placed in an isolation ward. Immediately upon his arrival in this place, says X, he was assaulted from behind by a prison slugger, knocked senseless and sustained nine wounds on the head and a broken rib. This was followed by other assaults while he was still kept in isolation until finally, through the influence of outside friends, he was transferred to the hospital, where he was still kept isolated, refused writing material and prevented from speaking to any one. This lasted eight months. Finally, on recommendation of the notorious Dr. Yohe he was sent to Saint Elizabeth's Hospital for the insane in Washington, D. C., this being a well-known method of disposing of prisoners who know too much about the inside workings of the prison and who have the wit and audacity to make trouble for the officials. In this way, besides getting rid of them, it is aimed to discredit their statements on the ground of supposed insanity. As has often been pointed out in the CURRIC, this is a favorite method in government departments of getting rid of persons who know too much.

X remained in Saint Elizabeth's asylum for a protracted

period, confined in the portion allotted to the criminal insane, where he had abundant opportunities for learning still more of government methods, but he finally succeeded in freeing himself through a writ of habeas corpus. Since that time he has busted himself in trying to get the Leavenworth matter before the Department of Justice and ultimately succeeded in interesting Mrs. Mahel W. Willebrandt, an assistant Attorney General in charge of prison affairs. The outcome has been the "resignation" of Biddle, the "relief" of Dr. Yohe, and the manifestation of a desire to better the management of the prison.

This is not the place to speak further of the activities of X in behalf of those unjustly confined in prisons and especially in Saint Elizabeth's Hospital. The interesting point is that he has finally succeeded in dislodging the powerfully entrenched Biddle, whose arbitrary and brutal management has become known to those having to do with inmates of Leavenworth. Quite apart from the question of Biddle's having falsified or doctored his accounts, he was known to be irrational in his treatment of prisoners. In the *CRITIC* of November 18th, 1925, I printed a letter from Biddle, in which he refused to allow certain prisoners to have educational books on the ground that they had bad records. This fact alone shows him to be a man who has no conception whatever of the proper way of treating prisoners. It was because of the publication of this letter in the *CRITIC* that inmates were refused permission to communicate with the LEAGUE or to receive letters from it.

In September, 1924, while in Saint Elizabeth's Hospital, X again attempted to get the Leavenworth matters before the Department of Justice, this time addressing his communication to Harlan F. Stone, then Attorney General. Receiving no reply, he wrote again in December and in reply received a letter from William J. Donovan, acknowledging receipt of his communication, but saying:

"You are further advised that the department knows of no action which it could take with respect to the several matters mentioned by you."

That is our Department of Justice all over. It is able to hire bullies to beat up suspected persons as it did in its so-called investigations of radicals; it is able to employ spies and provocative agents, to collect evidence in the case of Sacco and Vanzetti which it refuses to allow to be used in saving these men from the electric chair, but it "knows of no action which it could take" to confirm or disprove the gravest charges of brutality and of malfeasance, accompanied by statistical evidence, brought against the warden of one of its largest penitentiaries, for the humane, honest and economical

administration of which it is responsible to the nation. Its chief official ignores them and one of his chief assistants puts up a plea of impotence.

Fortunately X is not a sensationalist, but an extremely sane and clear-headed man, and Assistant Attorney General Mrs. Willebrandt, even if she moves slowly, has some sense of responsibility. The result has been that Biddle and Yohe have moved on to other fields of activity, and, let us hope, the inmates of Leavenworth will have the chance of eating as many eggs as are charged to them.

This should not be enough. While it is not insinuated that Biddle profited personally, the doctoring of accounts has become a public scandal—witness the impossible coal bill of Saint Elizabeth's Hospital. Officials guilty of doing this should not be let off by resigning their jobs, for there is some concealed motive which should be discovered and proper punishment imposed.

Newspaper Clippings Wanted

Readers of the *Currier* can render us a great service by sending us press clippings relating to criminal and penal affairs which may be of general interest. We do not care for current police court news.

Some of our friends who have formerly been exceedingly helpful in this respect seem to have forgotten us. We suppose that they still read the papers and we ask them to bear us in mind once more.

More Correspondents Wanted

It is impossible for us to accommodate all of the prisoners who apply to the *League* for correspondents. We want again to urge upon our present members the need of interesting their friends and getting us new members.

Please remember that no one is enrolled as a *League* member without paying the registration fee of 10 cents and 50 cents for the annual subscription to the *Currier*.

Let's have a little more patriotism in the *League*.

Correspondents for Colored Prisoners Wanted

We would like to hear from several members who will volunteer to write to colored prisoners.

About Two Prisoners

The following, dated September 24th, is from one of our members:

I must take this opportunity to tell you about two cases of prisoners who have made good in a wonderful way. They were both my correspondents, and I am so proud of them and so happy that I must talk a little.

Both of these men are near the thirty mark—one on each side. One was released over a year and a half ago. As soon as he was given the opportunity, he jumped into work right up to his neck, and he never stopped to ask whether it was pleasant or unpleasant. He worked like a steam engine, going from one short-time job to another as they expired. He hunted everything in the way of a job and worked long hours until a woman who had been watching his progress was so satisfied with him that she took him into her business. She is so satisfied about the deal that she cannot say enough in praise of him, and they are both extremely hap-

py in their partnership. The woman was almost alone in the world. From both the standpoint of the man and the woman, this has been a wonderful thing, and I really do not know which of them is the more fortunate.

The other man likewise went right to work, and he really worked so hard that I was concerned for fear he would overdo. I had to urge him to stop and take some play time. I was able to guarantee his board and lodging until he drew his first money, and he paid up promptly. Then the work stopped and for many weeks he did not make a penny. I was anxious about this because I did not want hunger to tempt him to do anything rash. But he pulled through and finally landed a job that lasted a number of weeks, and out of which he was able to save a little. To make a long story short, he has now found a permanent job, has already worked himself up to the managership of a store, and in a few months will be making from \$250 to \$300 a month. He has a million dollar smile and a pleasant manner and he has cashed in on both of them. In all of the thousands of prisoners in this country, I know that there are hundreds more that could tell like stories if just a chance or a little encouragement were given them.

Penal Notes

Waiting Trial by Jury. One of the causes to which the prevalence of crime is attributed is the slowness of securing conviction or acquittal as the case may be. The courts are overworked and cases which should be disposed of in a few days are put off for months, with consequent chances of final failure. These delays are largely attributable to the inordinate time consumed by a single trial, and much of the blame for this is laid upon the jury system. Every accused person has the right to challenge a juror and there is consequently a delay of hours or even days in getting a jury empaneled. Then the jury often disagrees and a new trial with a new jury must be held. All of this time could be saved by permitting the judge to make the final decision himself. The U. S. Constitution guarantees to every person under a criminal charge the right to trial by jury, but does not make it compulsory. In most states the accused can waive this right and elect to be tried by the judge. It is said that in Baltimore in 1924 more than nine-tenths of the criminal cases were tried by the judge alone, resulting in a much speedier conclusion. In New York state, however, the accused cannot waive his right to be tried before a jury, and an effort is being made to render this possible, with a view of speeding up trials.

A Curious Trial. This October a murder trial was being held in Baltimore of an Italian who is being held in Italy under a charge of committing two murders in Baltimore. There is no treaty between the United States and Italy for the extradition of alleged criminals, and the Italian government has refused to surrender him, but has arranged through the Italian consul to allow him to be tried *in absentia*. Apart from the question of the propriety of wasting time on a criminal who is not in this country and is hardly likely to return under the circumstances, it may be gravely questioned whether such a trial is in accordance with the United States Constitution (Amendment vi), which provides: "In all criminal prosecutions the accused shall enjoy the right . . . to be confronted by the witnesses against him." This is clearly not being observed in the present instance.

Newspapers as Crime Text Books. The penitentiary committee of the Baltimore grand jury has recommended that prisoners be denied the privilege of reading newspapers, the ground being that the papers are just so many text books of crime, hardening old offenders and teaching new branches of law-breaking to novices. That this applies to a certain class of paper I think quite likely. Yet so far not one of the various crime

prevention commissions and committees has ventured to express the opinion that their effect must be still more detrimental on the public at large, especially on that large body of youth standing already on the border between a criminal and an honest life. If they have the opinion it has not got into print, and for obvious reasons, as such papers—all papers, in fact—make part of their income by pandering to the curiosity of this uncertain social element. Nevertheless the proposal seems to be unwise. Newspapers are highly educative as well, and preventing prisoners from posting themselves on current topics would simply leave them so much more time to discuss their criminal exploits. The grand jury committee further advocates capital punishment, the whipping post, depriving dangerous convicts of all correspondence and putting them on short rations. All of which savors of the dark ages and proves that even grand jurymen may be densely ignorant of human nature.

The Critic's Christmas Stocking

Friends of the Critic who have been accustomed to remember it at Christmas time—and I might as well add, those who have not—are informed that the U. S. Postoffice is authorized to act as Deputy Santa Claus and to place in its stocking all envelopes with valuable enclosures, if sealed, stamped and properly addressed.

Acknowledgement and Thanks

The Editor desires to express his appreciation and thanks to those friends who have so kindly provided him with press clippings and other information about Mrs. Besant's lecture tour.

Mrs. Besant's American Tour

If I can judge from the abundant press notices and individual reports which have been sent to me from the various cities where Mrs. Besant has lectured, the results of her tour have been scarcely up to the expectations of those who regard her as the agent of the Hierarchy and the John the Baptist to a new Messiah. The press reports have been respectful, but brief. Only in Vancouver was there marked opposition, proceeding from members of two theosophical lodges not in sympathy with her views. One of these even advertised in the papers that it "does not endorse Mrs. Besant's claim in regard to the world teacher."

The attendance at her lectures was not remarkably great. There were in some cases fairly good audiences, but no crowded houses or overflow meetings. In Cincinnati she addressed about 400 in a large hall, and so empty was the house that the gallery was invited down to occupy the unsold reserved seats. In Toronto she lectured to about 250 in a hall accommodating 3,800. In Washington the leading paper gave her a notice of fifteen lines only. Much offense was given to the saints in Rochester by the sudden cancellation of her lecture engagement there. On the whole strikingly little interest was shown in the East on her return as compared with her arrival.

This is natural enough. At the very start it was clear from the numerous press statements and interviews that interest centered about Mr. Krishnamurti as proclaimed vehicle of the Coming Christ, and not around Mrs. Besant. What, then, was to be expected when it was announced that the original program had been changed, that he would not appear in public and that Mrs. Besant would do the touting for him? There are plenty of second-adventists of one sort or another who are only too glad to have you hear them talk for nothing; why, then, pay two dollars to listen to a new one, a man which might have been forthcoming for a glimpse of the Messiah himself? As for Mrs. Besant's lecture on India, few Americans care enough for her views to pay for them.

Why the original plan of placing Jidduji on the platform was abandoned is somewhat of a mystery. Rumors of his ill-health have been circulating for some time, but only in Washington was an official notice of his illness published in the papers. First we were told that he intended to go to Qjai to write and "meditate" in preparation for his occupancy by the Lord; then he was reported at various places far apart. People bought tickets on rumors that he would appear, but he didn't, and were peeved thereby.

Illness is always a convenient excuse, but it seems quite probable, however, that the real reason for his non-appearance is that it has become evident that he would do Mrs. Desant's cause no good if he attempted to talk in public. She was faced by a dilemma. Either she had to put him forward at the risk of his making a sorry spectacle of himself, or he had to be sent off at the hazard of cutting down the gate receipts. Excuses were made that after all he was as yet not the Messiah, but only the body, shirt, pants and necktie which the Lord would wear when he got ready to talk, and the evidence that this would occur was very feeble and consisted of two points: the one, that the Lord did actually speak about forty words through his mouth at Adyar; the other that the Christ himself had told her so.

Meanwhile Krishnaji has not left us in doubt as to what he thinks of himself, if his words are sincere. In a letter written to and published in the *Boston Sunday Post* of August 29th, the authenticity of which is vouched for and has not been disputed, he not only makes for himself the tremendous claim of being here and now the Messiah, but uses language which, from its extravagance and its contradictions, would seem to indicate that he is on the way to become a paranoiac. Because of its value in revealing his mental workings I reproduce it here. He says:

Some people object to my declaration that I am the Messiah, the world-teacher. In me He manifests and commands me to tell the universe that I am the fulfillment of His prophecy.

Christ and Jesus are different. Jesus, the body, offered Himself to Christ, the spirit, to function; thus Jesus administered the spiritual function. Likewise I, Krishnamurti, in the fulfillment of Christ's prophecy, will reveal His message as a world-teacher.

For centuries the distracted world has been expecting Him, the example of truth and faith; the embodiment of spiritual grandeur, of nobility, the dazzling glory of whom no language can describe. He said He would be with us again, soon. Today He is with us. He is with us at this moment. He has come to lead us all to that sublime perfection where there is no sorrow, malice or discord; where the days are spent in love and nights in adoration.

He comes to those who do not understand Him, also to those who do, to lead them all to that promised world. He comes to those who suffer and are unhappy. He likewise comes to those who are enlightened, who desire Him, who want Him, and who long for Him.

So I, in whom He manifests Himself, come to those who are sad and want sympathy and happiness. I come to those who long to be released, and who are longing to find happiness in all things. I come to reform, not to tear down; to build, not to destroy. I bring cheer, love of all things, love of all men. I do not come to preach remorse, to attack sin, to criticize, to extort; but I come with a message of love, with a message that there is no sin and that all things are beautiful. Sin does not approach the mind or the body that is pure and chaste.

I come not as a disciple of Him, but as the Master Himself. I am not His apostle, but I am He who promised to return to the sad world and lead it to happiness.

You say, "Why are you garbed in modern clothes; why have you abandoned your ancestral flowing-robcs?"

"To you I say, 'He came not in His ancestral robes, but garbed in the clothing of His day. Likewise I am garbed in the dress of those to whom I go!'"

This sample of spiritual Intuence should make it obvious why Mrs. Besant is not putting Krishnaji on the platform except in assemblages of the faithful. Such rambling and incoherent talk might be pardoned in an immature youth of idealistic temperament but with no developed or practical ideas. Many such have had visions of reforming the world; but when they have reached the point of proclaiming that "I am He", they have been looked on, and rightly, as unbalanced. There is not one word of wisdom, not one hint as to how this Utopia—where "the days are spent in love and nights in adoration"—can be brought about; nor are we told how these fortunate persons are to get food and sleep. It is a combination of a Moslem paradise and a Christian New Jerusalem. Then he contradicts himself. He says he has come to reform and that it is a sad world, yet he tells us there is no sin and that all things are beautiful. Why not leave them alone then? And yet, with all this high-flying, instead of living the ideal life he has given every indication that he regards the world as his oyster, and is having a jolly good time at the expense of a parcel of credulous ladies, Mrs. Besant included.

One can only regret that Mrs. Besant has spent her time in America, not in sticking to the solid ground of theosophical teaching, and in placing before the public the teachings of the great Masters of the past, but in attempting to lead them after this *ipso futuro* of a coming teacher who so far has given no evidence whatever of his existence other than the rantings of this youth.

Flowers from a Neo-Theosophical Garden—VIII

The Golden Book of the Theosophical Society; A Brief History of the Society's Growth from 1875-1925. Issued in Commemoration of the Jubilee of The Theosophical Society by its General Council. Edited by C. Jinarajadasa. xviii, 421 pages; 334 illustrations. Adyar, 1925; \$5.75.

History is, primarily, a narrative of past events. But it is much more than this; it is an interpretation of those events, of their causes and results; an analysis of the forces acting and of the motives of those persons concerned. The requirements of a good history are that all events given within the scope of the work, shall be accurately and impartially presented, that demonstrable facts shall not be suppressed or twisted in order to make the narrative support the personal views of the compiler, and that, in short, he shall act as the impartial judge, not as the advocate. It is possible to be an excellent narrator of facts but a very poor interpreter of them, while on the other hand, in his efforts to develop a story according to his liking he may be tempted so to distort or omit facts that his product, while possessing a sort of truth, partakes rather of the nature of fiction. And this is the more inevitably the case when hero worship, the adoration of personalities, creeps in.

Mr. Jinarajadasa is an indefatigable rummager among the records on file at Adyar. He copies and even photographs documents for our illumination, and in the present work, *The Golden Book of the Theosophical Society*, he has brought together a mass of data about the Society for which all students of the Theosophical Movement should be grateful to him.

But unfortunately the moment he forsakes this simple ground his weakness as an historian properly so-called becomes manifest. His obvious determination to suppress facts which might reflect upon those whom he has occasion to mention and whose reputation he thinks would be compromised by revealing them was in evidence in his collection of letters—*Early Teachings of the Masters*. Considerate as this may be to their memory or to their present reputation if living, it makes a true

history impossible, and this is the most striking feature of the present work. When it comes to his pet heroes, especially Annie Besant and C. W. Leadbeater, his unscrupulousness, or let us say more charitably, his ignorance, blindness and obtuseness, his loyalty to persons rather than to truth, renders his narrative not only worthless but positively misleading as history. His frantic efforts to place a fig-leaf on the moral nakedness of his patron saint Leadbeater and on the spiritual nudity of Annie Besant are pathetic. Fact after fact is given which is no fact at all; fact after fact which is a matter of record is suppressed or distorted, while, when the person under consideration is one of whom he does not approve—for example, Mr. Judge—his misrepresentations are equally glaring.

While then gladly giving him the credit due him for getting together a mass of data not otherwise accessible, I must say that the book does not deserve the name of a history. Its faults are such as to cast suspicion on everything he says. The photographs are of course genuine, as are the copies of documents. Presumably the actual data are mostly correct, but the exceptions and the signs of carelessness are so many that they cast suspicion on the whole. As for the general character of the book it can be designated only as a gross fraud upon the membership of the Theosophical Society, an insult to the memory of its founders. The younger generation of theosophists is being deliberately deceived by a group of persons who are carrying the maxim "The end justifies the means" to the limit, and Mr. Jinarajadasa makes himself a party thereto. Nothing could better prove, after one knows the concealed facts, that much of what passes today for Theosophy, or rather Neo-theosophy, has to depend upon misrepresentation and lies for its existence. In evidence of this I propose to take up several chapters and confront Mr. Jinarajadasa's assertions with the actual facts, as far as space will permit. Here I can mention only a few points, some trivial, others important.

We are told (page 102) that the two Keightleys are cousins, whereas Bertram Keightley is the uncle of Archibald. Colonel Olcott's middle name is spelled "Steele" (pages 153, 253) instead of "Steel", an unpardonable mistake when made by the appointed historian of the Society.

Speaking of the Esoteric Section at the time of H. P. B.'s death Mr. Jinarajadasa says (page 122):

Before her [H. P. B.'s] death, she had appointed by writing Mrs. Besant "Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings," and also made her verbally the Outer Head of the E. S. T. Mr. W. Q. Judge had previously been appointed by H. P. B. her agent for America to distribute documents. After her death, and at Mr. Judge's suggestion, supported by what purported to be a message from Adept who was the Inner Head of the E. S. T., Mrs. Besant consented to divide the E. S. T. into two Divisions, Eastern and Western, the former to comprise India and Europe, the latter to consist of America. There were to be two joint Heads, Mrs. Besant for the Eastern Division and Mr. Judge for the Western . . . "

That is what Mr. Jinarajadasa calls "history." He says that Mr. Judge was "appointed by H. P. B. her agent for America to distribute documents." That would make him out a sort of clerk. Here is what H. P. B. actually wrote:

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

[SIGNED]

H. P. BLAVATSKY

Some difference, what? H. P. B.'s appointment of Annie Besant reads thus:

I hereby appoint, in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings.

H. P. B.

To Annie Besant, C. S. of the I. E. of the E. S. and R. of T.
April 4, 1891.

This has reference not to the E. S. T. as a whole, but only to the Inner Group or Council, of which she was appointed the scribe, a position usually assigned to a person good at taking notes but not otherwise distinguished.

As for the verbal appointment of Mrs. Besant as Outer Head by H. P. B., that appears to be a later invention, either of Mrs. Besant herself or of Mr. Jinarajadasa. Nothing seems to have been known of it at the E. S. T. Council meeting held May 27th, 1891, shortly after H. P. B.'s death. The proceedings of this meeting are set forth in an E. S. T. document of the same date signed jointly by Annie Besant and William Q. Judge. From this it appears that the Council, on the strength of the two letters above quoted, appointed Mrs. Besant and Mr. Judge as Joint Heads of the E. S. T. Not a word is there about the two divisions, or about Mrs. Besant's "consenting" to anything, and, in fact, for three years all important documents were jointly signed, only the routine work being so divided. Further, as distinctly stated in a document signed by Mrs. Besant and others, and dated August, 1923, the "purported message" from a Master—"Judge's plan is right"—had nothing whatever to do with the arrangements made, not having been discovered till afterwards, and the veiled insinuation that this message was one of Mr. Judge's "forgeries" does not harmonize with her own statement that she found it on a slip of paper among the letters she had brought to the meeting. In fact, Mr. Jinarajadasa's statement as quoted is two-thirds pure fiction.

Why Mr. Jinarajadasa should have introduced a chapter on occult chemistry is not obvious, unless it be to mention his own name in connection therewith. The model of the benzene molecule (page 175) as seen clairvoyantly is preposterous. Any well-informed student of organic chemistry will perceive at once that this does not only fail to explain the benzene substitution products, but is flatly controverted by thousands of well established facts. He could hardly have chosen better proof that his occult chemistry is a delusion. But of that elsewhere.

Mr. Jinarajadasa's attempt to explain why Mrs. Besant lost her defamation suits (page 172) by saying that the magistrates allied themselves with the public opinion of the city in deciding against her may or may not be contempt of court, but it is not confirmed by the judgment itself, which is available in printed form, and is a clear and logical analysis of the facts concerning Mr. Leadbeater. Further, libel suits are not tried in "police courts," as he asserts.

James Morgan Pryse vs. James Morgan Pryse

In *The Canadian Theosophist* for September, page 140, appears a letter from Mr. James Morgan Pryse (reprinted in *The Messenger*, November, page 125, and in *The Theosophical Review* for November) in which he mauls those persons who have asserted that Mrs. Besant and Mr. Mead made unwarranted changes in revising *The Secret Doctrine*. He says in part:

I wish to state from my personal knowledge, that the oft-repeated charges that they, or either of them, made unwarranted changes in the revised (third) edition of the S. D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact. . . . But among the many

fantastic legends and foolish fables that have sprung up since the dis-
reputation of the T. S. is this malicious accusation brought against Mrs.
Besant and Mr. Mead, which it would be wrong for me to ignore; for,
as I was for four years in the London headquarters, had charge of the
printing office, and printed the revised S. D., I naturally had every oppor-
tunity to know the facts; whereas this absurd accusation is the fabrica-
tion of semi-theosophists who hung on the fringe of the Society, and is
being circulated by pseudo-theosophists who were never in any way con-
nected with the original T. S., and who quite evidently have not absorbed
its philosophy and ethical principles. . . . No changes were made by
Mr. Mead or by Mrs. Besant except such as should have been made in
the original manuscript before printing. . . . For his scholarly and
conscientious work in making the revision Mr. Mead deserves the grati-
tude of all discriminating readers of the S. D., as does Mrs. Besant
also for her share in the arduous task.

Being one of those who have been most active in criticizing Mr.
Mead's and Mrs. Besant's "revision" of the original *Secret Doctrine*, I
must, I suppose, have to reconcile myself to being one of those dreadful
persons described in Mr. Pryse's letter, or, as Mr. Chanticleer Rogers
even more emphatically puts it in his crowing over Mr. Pryse's state-
ments (*The Messenger*, November, page 321), "a pestiferous slanderer who
has so shamelessly paraded his mendacities upon every possible occasion."
I am, however, happy in having the very best of company, in fact, the com-
pany of no less than the distinguished Mr. Pryse himself. It gives me
pleasure to reproduce here an article written by Mr. Pryse and published
in *Theosophy* (not the present magazine of that name, but the continu-
ation of Mr. Judge's *Path*, and published in New York), September, 1897,
page 314, in the section "The Literary World":

"On the Watch-tower" in *Lucifer* is frequently lightened by delicious
touches of unconscious humor, but all previous achievements in that line
have been easily surpassed by Mr. Mead in the July number. In his apology
for Vol. III of the *Secret Doctrine*. The latter has at last made its appear-
ance, horribly printed and worse edited. With admirable adroitness Mr.
Mead shifts all responsibility for it, and especially for the impossible
Greek and doubtful Hebrew and Sanscrit upon the shoulders of Mrs.
Besant. The only marvel is that two such prodigious gambits should
have wasted their valuable time correcting the works of so "ignorant" a
writer as H. P. B. Says Mrs. Besant concerning the Sections on "The
Mystery of Buddha": "Together with some most suggestive thought, they
contain very numerous errors of fact, and many statements based on ex-
oteric writings, not on Esoteric Knowledge. . . . I do not feel just-
ified in coming between the author and the public, either by altering the
statements to make them consistent with fact, or by suppressing the Sec-
tions." What a wealth of esoteric lore we have missed through Mrs.
Besant's literary delicacy! She has published these erroneous statements
of H. P. B. when she might with her own pen have given us the inside
facts about the mystery of Buddha. According to Mr. Mead, Vol. III
is composed mainly of fragments "excluded from Volumes I and II,
because of their inferiority to the rest of the work", but he takes com-
fort in the small price of the book which is but 15s. net. It is per-
fectly true that the book is the least valuable of H. P. B.'s works. If it
had been printed as H. P. B. wrote it, then Theosophists generally would
have prized it, but Mrs. Besant and others having edited it, they will re-
gard it with a just suspicion. Those who have compared the first edi-
tions of Vols. I and II with the "third and revised edition" know the
deadly results of Mr. Mead's and Mrs. Besant's "editing". It is deeply to
be regretted that H. P. B. left no directions concerning her posthumous
works, and that, dying intestate, her heirs should have permitted her val-
uable MSS. to fall into the hands of individuals who have not scrupled
to mutilate her literary work under the bald pretense of correcting "er-
rors of form" and have sought to decry her in insulting prefaces and

notes. Errors she undoubtedly committed, but for every needed correction her editors have made a score of unwarrantable changes, often perverting the sense and obscuring the text, while many of the "improvements" they have made in her English are more than questionable. Fortunately, Vols. I and II may hereafter be reprinted from the first and unrevised edition but it is to be feared that Vol. III is practically lost to the world, hopelessly mutilated as it now is.

About a third of the work forms no real part of the third volume, being merely a reprint of certain private instructions, partly written by H. P. B. and partly pieced out from notes of her oral teachings. These have been included simply to pad out the work. They are of no interest to the general public, and are perfectly useless even to students who are not working under a practical teacher for they are only preliminary instructions given to those who are preparing for practical Occultism and the latter is possible only for students personally trained by a living teacher. No one need delude himself with the hope that Mrs. Besant has betrayed any occult secrets by publishing these private instructions. True, they were given to her under a solemn pledge of secrecy, which she has violated; but the foresight of H. P. B. enabled her to guard against such a contingency, and without certain verbal clues it is impossible for anyone to make practical use of these instructions. In fact, esoteric secrets are never entrusted to paper even in the occult schools save when written in a cypher that would baffle the cleverest cryptographer.

How little Mr. Mead understood H. P. B. and her work is shown by the concluding passage of his apology for Vol. III. He says: "No doubt she was thoroughly in earnest, but in that she acted as the karmic builder of the embryonic body of the Theosophical Society, into which she had to collect as many elements as that Karma demanded, Kabalists, Rosicrucians, Alchemists, Astrologers, Vedantins, Buddhists, Zoroastrians, Hellenists, Stoics, Gnostics, Ceremonialists, Devotees, Sceptics, Hermetists, Phenomenalists, Charlatans, Tricksters, Adventurers, all and divers. Such being the elements, the 'tantric elements' of the Society, how will the Ego of our movement purify them? The future alone will show: meanwhile it is open for each one of us to work consciously with that Ego or to be absorbed in the unconscious host of 'tantric elements' ". . . . It is now for two years that the Theosophical Society has "felt the benefit of its recent purification, and every student in it knows that is healthier and stronger and more conscious than it has ever been before."

Setting aside this foolish braggadocio about Mrs. Besant and her public followers being the "Theosophical Society" which was "purified" by violating the cardinal principle of brotherhood and so severing itself from the real Theosophical movement, and ignoring the input to the great body of workers throughout the world, whom Mr. Mead stigmatizes as 'tantric elements' notice how H. P. B.'s work is described. She was, in Mr. Mead's opinion, simply the karmic builder of the embryonic body of the "Theosophical Society", while the people she tried to help regardless of their beliefs, pitiful for their sins and failings, were only "tantric elements" for the building of that Society.

She, great loving soul, worked for the good of all humanity, and not simply to build a Society: accepting all men, rejecting none, she could say, as the "good, grey poet" said to the tramp "Not till the Sun excludes you will I exclude you." H. P. B., who can blame your enemies for traducing you when those professing to be your friends and pupils can thus decry your writings and belittle your works!" Truly have you said in your third volume: "From Prometheus to Jesus, and from Him to the 'highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrestos, a 'man of sorrows' and a martyr."

(Sgd) JAMES M. PRYRE

It will be seen from the above that at that time Mr. Pryse took exactly the same position that the Currie has taken and that he is quite as emphatic in his denunciation. Since the "revised" *Secret Doctrine* and Mrs. Besant's third volume are the same today as they were in 1897, either Mr. Pryse has changed his conceptions of literary honesty, or he has simply forgotten the facts in the thirty years that have elapsed. Not being willing to believe the former alternative I am driven to adopt the latter. In any event he has rendered a distinct service in causing Mr. Rogers to show us the kind of language he is ready to unload on his readers when he thinks he has a big man back of him. Those interested will find a review of Mr. Pryse's recent letter in *The Canadian Theosophist* for October, page 177.

In conclusion I desire to apologize to Mr. Pryse for having adopted his former views without acknowledgement. It was wholly unintentional and the result of my own investigations, and I hope that the publication here of his article in *Theosophy* will be sufficient amends.

Back to Blavatsky In Chicago

A group for studying Theosophy as taught by H. P. Blavatsky meets in Room 600, Lyon & Healy Building, 64 East Jackson Boulevard, Chicago, as follows:

Sundays, 7.30 P. M., Talk on various theosophical subjects, followed by open discussion.

Wednesdays, 8 P. M., Study class in *Occult of Theosophy*, followed by questions and answers.

Those interested are invited.

Mr. Krishnamurti and Mrs. Besant Remain in America

A supplement to "On the Watch Tower" in the November *Theosophist* states:

A cable has just been received which tells us that Dr. Besant's and Mr. Krishnamurti's plans are uncertain. They will remain for the present in America and will therefore not be able to attend the Convention to be held at Benares in December.

(signed) ACTING EDITOR

While no reasons are assigned for this sudden change of their plan to arrive in Bombay December 17th, it must be remembered that the annual convention in India is one of the most important events of the year and that Mrs. Besant has always made a point of being present. There appears to be no reason of a theosophical nature why Mrs. Besant should so suddenly change her plan and leave the Benares convention to shift for itself. Further, the *Santa Barbara Daily News* of November 11th publishes a despatch from Ojai stating that he and she are going to remain indefinitely at that place, indicating that traveling and lecturing are not her objects.

Unless then, Mrs. Besant aims to be present at the expected accouchement of the New Messiah—which could take place at Benares as well as elsewhere—it is impossible not to couple this announcement with the frequent rumors, lately officially confirmed by Mrs. Besant's lecture bureau, of Mr. Krishnamurti's illness, and to suspect that it is of a serious nature. It will be remembered that his brother Nityananda died of tuberculosis despite the endless care and money expended in his behalf.

At the Periscope

The Funny Mr. Rogers. As a writer of entertaining fiction my friend Mr. L. W. Rogers is possibly unsurpassed by any in the Theosophical Society, unless it be Mr. Jinarajadasa. Choice samples of this may be found in *The Messenger* for November. "Slander," says Mr. Rogers, "like Death, loves a shining mark." Acting on this principle, he proceeds (page 121)

to call what he designates the "United Lodge of Theosophy (!)" "pestiferous slanderers who have so shamelessly paraded their mendacities upon every possible occasion." Then, in criticizing a recent widely distributed circular attacking Mrs. Besant, he attributes the information, or misinformation, it contains to the same association (page 123). He says: "There are two very small theosophical organizations in the United States from which comes all this fuss and fury. . . . The noisiest one too, and clearly the one that furnished Mrs. Lund with most of her material, has a lodge in New York, one and possibly two on the Pacific coast and a center in Washington. It is not their custom to publish statistics because they are so pitifully few. Their membership is in inverse proportion to the noise they make, and the noise is very loud!" To this the obvious reply is that Mr. Rogers presents not the least evidence that the United Lodge furnished Mrs. Lund with her material, as, in fact, it did not. The matter of the noise made by the United Lodge is simply this. It is so alluring that when Mr. Rogers lectures in New York people prefer to go to the United Lodge of Theosophists rather than miss something good by going to hear him, and this peeves him; he can't get his own noise heard. This seems to be the motive for his uncalled-for uncomplimentary remarks. We must be gentle and forgiving with Mr. Rogers, however. He is a much overworked man, who travels incessantly, has to practise vegetarianism while on the road and keep T. S. members deceived as to the real character of C. W. Leadbeater.

Mrs. Besant in Toronto. The chortling of *The Canadian Theosophist* over the visit of Mrs. Besant to Toronto is so pronounced that one is tempted to wonder whether the Canadian Section, or at least the Toronto Lodge, has not struck its colors and unconditionally surrendered. Naturally the President of the Society—who happens to be Auntie Besant just now—had to be welcomed and treated with honor, but the November issue of the magazine bubbles over with so much enthusiasm, yes, gush, that one wonders whether, in view of the fact that while in Toronto she officiated in a Liberal Catholic Church service, the whole crowd is not about to stampede away from Blavatsky and into the arms of the spiritual descendants of Wiltonghby and Wedgwood. We are not overmuch concerned with what Mrs. Besant said, but very greatly with what she is manifestly doing, and that she is perverting and destroying the Theosophy of H. P. B. and the Masters as fast as she can the editor of *The Canadian Theosophist* knows as well as we do. Her laudation of *The Secret Doctrine* in the face of her actions is nothing but hypocrisy, a bait for suckers. It's a sad sight to compare this issue of his magazine with previous issues of the current year. Let us hope that the intoxication is only temporary. And listen to just one thing she put over on them. It is stated (page 189): "The status given to Mr. Arundale in the World Religion seemed to be news to Mrs. Besant, who assured us that this was unwarranted, and she made a notation that it would be corrected, as Mr. Arundale was supposed to have duties pertaining to the World University only." And yet, in a circular signed and sent out by Mrs. Besant and Mr. Jinarajadasa, and published in *The Canadian Theosophist* for November, 1925, Mr. Arundale is definitely announced to be the Recorder of the World Religion, its "only official in the physical world."

A New Life of Madame Blavatsky

Madame Blavatsky, by G. Basedon Butt, 8, 268 pages, London, 1926; \$3.65. From THE G. E. LIBRARY.

Nobody need expect to find a complete life of so complex a personality as Madame Blavatsky. Most of the biographies and biographical sketches have been written either by pronounced friends or equally pronounced enemies. Mr. Butt is the author of a book on "Modern Psychism," and as is therefore to be expected, has devoted much space to the considera-

tion of her phenomena. In doing this he accords her sympathetic treatment, and succeeds fairly well in demolishing her detractors, and is yet free from the bias of her followers. This gives the book its special value, and while it is not free from blemishes it is perhaps the best biography of H. P. B. that has been written, and should be read by those who want to know both sides of the "Blavatsky question."

The Kabbalah

The Kabbalah Publishing Company has just issued a revised and enlarged English translation of Adolph Franck's "The Kabbalah." This classic work, originally published in French, treats fully of all the aspects of the theosophic teachings of the Jews known as Kabbalah. 326 pages. From the O. E. LIBRARY, \$5.00.

"Buddhism in England"

A very valuable monthly periodical issued by the Buddhist Lodge, T. St., in London. Contains illuminating articles on Buddhism and also on Theosophy. The only Back to Blavatsky periodical in England.

Annual subscription through the O. E. LIBRARY, \$2.00; single copies, 25 cents. Try one.

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Notice is given to those patrons of the O. E. LIBRARY who have been in the habit of ordering copies of *The Servant*, by Charles Lazenby, and to others, that this invaluable book is now out of print. We have a small supply still left and they would do well to secure these at once. The price remains at 50 cents.

A Specially Selected List of Books

offered by THE O. E. LIBRARY at prices stated, postpaid. Books marked "(L)" will be loaned. *Prices subject to change without notice.*

Theosophy—Historical, Biographical, Controversial

Blavatsky, H. P.—The Letters of H. P. Blavatsky to A. P. Sinnett, \$7.50. Transcribed from the originals in Mr. Sinnett's file by J. Trevor Barker. Nothing written about H. P. B. by others gives such an insight into her character as these letters. They should be read by all who love her memory and her teachings.

Desant, Annie—H. P. Blavatsky and the Masters of the Wisdom (L), paper, \$0.50.

Ruff, G. Basedon—Madame Blavatsky (L), \$3.65.

The fullest biography extant, but which, while sympathetically written, does not enter into her teachings to any extent.

Jinarajadasa, C.—The Golden Book of the Theosophical Society, \$5.75.

The value of this work consists in its collection of original documents, photographs and data about the T. S. It is therefore to be recommended to students of theosophical history, although the historical treatment is unreliable, unpardonably biased and in some cases false and misleading.

The Theosophical Movement (L), \$5.00.

The best history of the Movement up to 1896, with abundant documentary evidence.

The Theosophic Voice; a reprint of the three issues of this periodical, containing a full exposure of the famous Leadbeater scandal of 1906 (L.), \$1.25.

Oleather, Alice Leighton—H. P. Blavatsky as I Knew Her (L.), \$1.00.

H. P. Blavatsky; Her Life and Work for Humanity (L.), \$1.00.

H. P. Blavatsky; A Great Betrayal, paper (L.), \$0.50.

A keen exposure of the vagaries and scandals of the later Theosophy.

Dus, Bhagavan—The Central Hindu College and Mrs. Besant, paper, \$0.10.

An exposure of Mrs. Besant's dishonorable dealings in this connection.

Siunett, A. P.—Incidents in the Life of Madame Blavatsky (L.), \$1.25.

Wadia, B. P.—To All Fellow Theosophists and Members of the Theosophical Society, 5 cents postage.

A statement of his reasons for leaving the Society.

On Atlantis

Donnelly, Ignatius—Atlantis, the Antediluvian World, \$2.50.

Elliot, W. Scott—The Lost Lemuria and the Story of Atlantis; new edition in one volume, with six maps (L.), \$2.75.

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Spence, Lewis—The Problem of Atlantis (L.), \$3.50.

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George, Llewellyn—A-Z Horoscope Delineator, \$4.00.

Leo, Alan—Text books of Astrology, each (L.), \$5.25. They are: Astrology for All; Casting the Horoscope; How to Judge a Nativity; The Art of Synthesis; The Progressed Horoscope; The Key to Your Own Nativity; Esoteric Astrology. These are universally considered the best working treatises.

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Buddhism

Arnold, Sir Edwin—The Light of Asia, pocket edition, cloth (L.), \$1.00; red leather, \$1.65.

Poetical account of the life of Buddha and his teachings. A famous classic, still widely read.

The Buddha's Path of Virtue (The Dhammapada), \$1.00.

Carpenter, Estlin—Buddhism and Christianity; a Contrast and a Parallel \$1.40.

Carus, Dr. Paul—The Gospel of Buddha (L.), \$1.10.

An old standard popular treatise; specially commended.

Holmes, Edmond—The Creed of Buddha, \$3.00.

Specially recommended by the Buddhist Lodge T. S.

Olcott, Col. H. S.—The Buddhist Catechism, boards (L.), \$0.50.

Recognized as standard and authoritative in Buddhist countries.

The Kabbalah

Ginsburg, C. D.—The Kabbalah; Its Doctrines, Development and Literature, \$2.35.

Waite, A. E.—The Doctrine and Literature of the Kabbalah (L.), \$4.00.

Westcott, W. Wynn—Introduction to the Study of the Kabbalah (new edition (L.), \$1.30.

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BY

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REFORMING LUNACY PROCEEDINGS IN MASSACHUSETTS

Nothing is more impressive to those who have occasion to look into the administration of public institutions than the contradictions which exist between the official reports and those which come from other sources, frequently from those who have been so unfortunate as to have been confined in them. You may look in vain among the published records of the Department of Justice for any mention of the recent scandals at Leavenworth Penitentiary, and it required the self-sacrificing efforts of an intelligent and persevering inmate to bring them to light. Saint Elizabeth's Hospital for the Insane has received a liberal coat of whitewash from a commission of specialists selected by the Cabinet officer responsible for the management of the institution, none of whom saw anything out of the way which could not be remedied by more liberal appropriations by Congress and by a few modifications of judicial procedure, notwithstanding the scandals which have been revealed concerning the virtual robbery of inmates and the commitment and indefinite detention of sane persons without due process of law. Read any official report and you will find little reference to abuses except as a plea for larger appropriations.

This is natural enough. The officials, be they superintendents, heads of boards or commissions, or what not, are responsible in large measure for the good conduct of the institutions. They want to justify themselves. To point out abuses, unless they can be remedied by more money, in which case the responsibility is cast upon the legislatures, would be to incriminate themselves; it would be a confession of incompetence, indifference or worse. Who is going to risk his reputation and his job by so doing? Read the reports of prison investigations made by regularly constituted state boards at the direction of the governor when the scandals have become public. They are invariably whitewash.

A recent U. S. Census Bureau report on the subject of insanity refers to the high character of the New England insane

asylums as an explanation of the large number of persons confined in them. They are so excellent that people are glad to send their relatives to them for treatment. That is why a larger percentage of the population of Massachusetts is in bedlam than in other States. Clearly the census official who compiled the report got his information and presumably the explanation, from "official sources," namely the state insanity board, the head of which seems totally ignorant of the scandalous rumors regarding the institutions under his charge.

In Massachusetts any person can be committed to an asylum without recourse upon the recommendation of any two medical doctors, no matter what their training, experience or character, there being only a formal approval by a judge who in all probability knows none of the parties concerned. It is a literal fact that any one who is unscrupulous enough to have a relative or a ward declared insane for the purpose of getting control of his property can hire two unscrupulous medical men—horse doctors are not included, though they might as well be, as far as their knowledge of insanity is concerned—to sign a commitment, and that such person can be rushed off to an asylum without the slightest opportunity for defense. The *Currier* has in the past published several such cases in some detail. In one of these, a lady of wealth was committed to an asylum at the behest of unscrupulous persons, and would doubtless be there till this day had not an enterprising attorney interested himself in her behalf and finally secured her release. This lady, now at liberty, has been unable to secure a cent of the large property belonging to her and is living in poverty, while the sharks who had her committed are profiting thereby. Not only this, but the attorney who secured her release was himself run into an asylum by the combination of lawyers and asylum doctors whose rascality he had exposed and was there for over two years, where he at least profited by discovering conditions hardly to be paralleled this side of hell—this in one of Massachusetts' model insane asylums.

These are not merely charges made by a few vindictive or unbalanced persons. They are so well known that mass meetings have been held in Boston from time to time to protest, but without result, thanks to the prevailing corruption in Massachusetts politics. At the present time a movement is on foot to secure legislation remedying these evils. This is being led by the Order of Patriot Dames, and other patriotic organizations among which are mentioned the Guardians of Liberty, Knights of Malta, Junior Order of American Mechanics, the Loyal Order of Orangemen, the American Minute men and others, with the cooperation of various church societies. Quoting from the *Fellowship Forum* of November 20th:

It has been discovered that for many years there has been an interlocking system composed of unprincipled and shyster attorneys, corrupt politicians and unscrupulous and characterless medical doctors.

These men, cooperating, have looted and stolen the property of well-to-do citizens and have defrauded the rightful heirs of these estates, driving them, in many instances, into suffering and poverty. When some of these defrauded heirs have had the courage to protest against these outrages, hold, high-handed conspirators, no better than brigands and hucksters, have had them railroaded into insane asylums to languish unfriended to the end of their miserable days.

The administration of some of these Massachusetts insane asylums is declared to be unspeakable and a disgrace to any state which would permit and tolerate such a condition of affairs. Overcrowding and lack of accommodations for the inmates of some of these institutions is declared to be something appalling and absolutely indescribable.

To which may be added that the gentleman at the head of this asylum system for several years and who is, therefore, largely responsible for it, was one of the experts called upon to pass upon the merits—or demerits—of Saint Elizabeth's Hospital.

Following is the bill which will be presented to the next legislature by the Order of Patriot Dames and its associates:

No person shall be confined in any institution within the Commonwealth without reasonable notice, opportunity to appear and defend and enforce his rights, and the right of a proper trial by jury except temporary detention of not more than three days, in case of one being violent, when it may be necessary to confine such person for public safety.

Assuming such a bill to become a law one can but surmise how effective it would be in the face of the corrupt forces opposed to it which are profiting by the loose methods now in vogue. Juries are supposed to be impartial at least, even if they are not qualified to decide upon questionable cases of insanity. In such cases they must rely upon expert testimony, and there is at present no law in Massachusetts accurately defining the qualifications of a mental expert. Any doctor can claim to be an alienist if he has an ordinary medical diploma, while the judge would have to rely upon the endorsement of persons whose training he is equally incompetent to pass upon. To ensure the satisfactory working of a measure such as is proposed, it should be supplemented by stringent regulations as to the character of the experts upon whom the jury must depend in arriving at a verdict. When doctors can be hired to testify on one side or the other before they have seen the patient, expert testimony becomes a farce and is commonly regarded as such. On the other hand there is equally no guarantee as to the ability, training and character of alienists permanently attached to the court, no security that they may not be under the corrupt influences now existing in Massachusetts.

Note. Those interested in the abuses in insanity commitments, and in cruelty in asylums, can get a set of *Carries* dealing with these subjects from this office, for twelve cents in stamps.

Help Prisoners by Selling Their Goods

Mrs. Elsa L. Widmayer writes us:

Every now and then I am inspired, I might say, thrilled by the beauty and good taste of articles that are consigned to me from the prisoners. I am always more than pleased to get in touch with prisoners who can turn out really worthwhile goods. However I should like to have more purchasers and persons willing to dispose of consignments let me hear from them, too.

It requires but little imagination to understand the predicament of a prisoner who is faced with having to go out into the world with nothing but five dollars in his pocket and no prospect of getting work, or who may have a family partly dependent upon him during his confinement. Helping these men to help themselves is not only a kindness to them and to their families, but it contributes towards reducing our enormous crime bill, part of which comes from discharged prisoners who fall back into crime from lack of employment when they leave prison.

Readers who are willing to assist Mrs. Widmayer in disposing of articles made by prisoners should address: *Mrs. Elsa L. Widmayer, Route 2, Box 638 A, Edgemoor, Colorado.*

Free Books for Prisoners

THE O. E. LIBRARY has a considerable number of books which it will be pleased to give, without charge, to prisoners applying for them. Not more than three books will be sent to one applicant. We are unable to publish a list of titles this month. They are largely fiction, and some on business methods, salesmanship, advertising, etc. Those applying should state the kind of books they desire. If no choice is expressed, fiction will be sent.

To Prisoners Who Want Correspondents

THE O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The CURVE is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

Newspaper Clippings Wanted

Readers of the CURVE can render us a great service by sending us press clippings relating to criminal and penal affairs which may be of general interest. We do not care for current police court news.

Some of our friends who have formerly been exceedingly helpful in this respect seem to have forgotten us. We suppose that they still read the papers and we ask them to bear us in mind once more.

Prisoners Desiring Theosophical Correspondents

Prisoners who prefer theosophical correspondents may apply to us for such. While we find that theosophists in general take but little interest in prisoners and do not care to help them in this way, such requests will be given preferred attention as far as possible.

Penal Notes

New Federal Prison Superintendent. Albert Holmes Conner, of Boise, Attorney General of Idaho, has been appointed Superintendent of Prisons in the U. S. Department of Justice, to succeed Luther C. White, deceased. What he knows of prisons is not stated, nor are reasons published for the appointment.

Baumes Law. Recently New York state, under the influence of the prevailing crime wave hysteria, enacted a very drastic law which requires exorbitant sentences, extending even to life terms, for persons who have previously been in prison. The idea back of this Baumes law, it would seem, is to punish a second offender over again for the first offense as well as for the second, and a third offender two or three times over again for the first and second offenses as well as for the offense under consideration. No account is taken of the fact that first, second or third offenses are not of necessity anything of the sort. A first offender in the eyes of the law is simply a person who has been caught the first time, though he may have been following crime for years, while a third offender may have committed but three crimes and have been caught each time. The question as to whether the offender is an accidental offender or a confirmed criminal receives but scant consideration. District Attorney Banton, of New York, who can hardly be accused of undue sympathy with the criminal, describes the Baumes law as "the outgrowth of a certain amount of hysteria," and charges it with not allowing sufficient discretion to the trial judge, who rightly should take all circumstances into consideration in imposing sentence, and should be permitted considerable latitude in the matter. Already several New York magistrates have raised a protest against being forced to impose penalties which they know to be unfair.

For Majority Jury Rule. New York State Senator Caleb H. Baumes, chairman of the Crime Commission and author of the famous "Baumes Law", recently told the Association of Grand Jurors of New York County that his commission is seriously considering a proposal to permit jury verdicts (in all but murder cases) in which a majority of the jurors are agreed. On this plan seven jurors may send a man to prison although the other five are convinced that he is innocent. "This is on the theory," Senator Baumes told the grand jurors, "that in every twelve men there is at least one damned fool." In this I agree with Mr. Baumes, with the addition that the theory applies as well to crime commissions as to juries, and that by chance the chairman may be that one. Have we reached the point where a person may be recklessly slapped into prison because his offense is not a capital one? Has not the man accused of stealing a dollar just as much right to justice as he who is accused of murder? Is it not likely that it will be that one "damned fool" who will have the deciding vote? And is not the present requirement that the vote of the jury must be unanimous based upon the very fact that the evidence must be so strong that even a "damned fool" cannot help being convinced by it?

Wholesale Hanging. A Chicago jury recently caused the death penalty to be imposed upon six convicts who attempted to get away from the state prison at Joliet, during which a deputy warden was stabbed to death. It was not shown which of the men did the stabbing, and the corpse did not carry enough wounds to go around. The idea seems to have been that they were a lot of scoundrels anyway and might as well

be hanged, much the same argument which is current in the case of Sacco and Vanzetti. Besides, it was argued that four of the men were serving life sentences and the only way to impose further punishment was to hang them. By hanging the whole lot the guilty parties, not over two, would be sure to suffer, while as for the others, well, it matters little.

Kind Reader, Please Remember

1. That our work is carried on entirely by voluntary contributions.
2. That we have to pay office rent, and a big bill every month for printing the *Caric*.
3. That we have to employ several clerks to do the necessary work.
4. That while the Editor's work is a work of love and he gets nothing for it, printer, stationer and clerk demand cash.
5. That there is no invisible source of supply, and that when our members and readers forget us and neglect to support us we shall simply be snuffed out. We sense the extinguisher hovering over us already.
6. That this the dull season—dull, dull, DULL.
7. That by sending subscriptions for your friends you are helping to support our work.
8. That while we are glad to receive \$100 checks, a dollar's a dollar and goes just so far, and we are grateful for it. We have never turned up our nose even at a dime.
9. That by ordering such books as you need from us you will help to support our work.
10. That the Editor has his hands full, and would be hugely relieved if his friends would come forward with some cash instead of leaving him to spend valuable time in begging.
11. That the best way to establish the habit of promptness is to be prompt in renewing your *Caric* subscription, in remitting the monthly donation you have promised, and, if you have not promised one, to do so at once.
12. That if you really want to drop us it is kinder to say so, instead of leaving us under the impression that you still love us.

Flowers from a Neo-Theosophical Garden—IX

(Continued from December *Caric*)

Mr. Jinarajadasa's chapter on *The Secret Doctrine* in his *Golden Book of The Theosophical Society* (page 110) affords an excellent example of what he is passing off on his readers as "history".

He tells us (page 110):

Finally the volumes were published in 1888. The "Theosophical Publishing Society" was organised by Countess Wachtmeister and Bertram Keightley, to publish the work.

Had Mr. Jinarajadasa referred to the title page of the original edition he would have seen that it was published by "The Theosophical Publishing Company, Limited." "The Theosophical Publishing Society" was a later affair, and it was this latter which published the "Third and Revised Edition." This is a small matter, but it is typical of the carelessness with which Mr. Jinarajadasa has collected his "facts."

Mr. Jinarajadasa then continues:

A curious charge has been made of late that the subsequent editions of the *Secret Doctrine* have been mutilated by the owners of the copyright.

As applied to the *second* edition the charge would certainly be "curious", had it ever been made, this edition having been issued under the direction of H. P. B. and being a verbatim reprint of the first edition, from the same type. Further, the charges have been made against Annie Besant and G. R. S. Mead alone. Who were the actual "owners of the copyright" is not publicly stated. The original edition expressly states

that it was copyrighted by H. P. Blavatsky. If it was owned by Mrs. Besant and Mr. Mead at the time of revision, it would be interesting to know how they came into possession of it.

Further, the charge of mutilation has not originated lately. James M. Pryse, who was associated for four years with the revisers and who was the printer in charge of printing the revision, as early as 1897 contributed to the September issue of *Theosophy* (continuation of *The Path*), page 314, a scathing denunciation of the editorial work of Mrs. Besant and Mr. Mead, in which he speaks of them as "persons who have not hesitated to mutilate her literary work under the bald pretense of correcting 'errors of form.'" This article was reprinted in the December *Critic*.

Mr. Jinarajadasa then proceeds:

The facts are that H. P. B. always recognized that her English phrasing was often defective, and that a person with a greater command of English would express her thought better. She was always grateful for any emendations or modifications suggested to her. . . . When the *Secret Doctrine* was published, she realised that there were many emendations necessary in a subsequent edition. But she did not live long enough to supervise the revised second edition. She however left instructions with her disciples that, with the issue of another edition, they should do everything within their judgment to make her writings clearer. After her death this request of hers was carried out, and literary defects were removed.

Not one word of evidence has ever been brought forward to prove that she made such a request, and even the claim that she did is apparently of very recent origin and first appears in a statement by Annie Besant in *The Theosophist* for March, 1922 (page 534)—thirty-one years after! Even Mr. Pryse in 1897, in the article above referred to, makes no mention of it. On the contrary, it is belied by the revisers themselves, who say, in the preface to the revised edition:

. . . Had H. P. B. lived to issue the new edition she would doubtless have corrected and enlarged it to a very considerable extent. . . .

One may be sure that had she actually given such authority it would have been so stated at the time, and the very wording shows that the responsibility was assumed by Mrs. Besant and Mr. Mead on the basis of what they imagined she would doubtless have done. Further, in an article entitled "My Books", written only eleven days before her death and published in *Lucifer* for May, 1891 (and reprinted as *Adyar Pamphlet No. 77*, and in *The Theosophical Movement*, pages 291-2) H. P. B. says:

. . . Even for *The Secret Doctrine* there are about half a dozen theosophists who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. . . .

Even here, only eleven days before her death, there is no suggestion of its needing further revision, no authorization for any one to do so. Yet after the half dozen theosophists, including the two Keightleys, one of whom was an "A. M.," had united in correcting her English, Besant and Mead found some 30,000 opportunities of changing it, and what a mess they made of it, what silly changes and what mistakes, it would take a volume to catalog.

On page 113 Mr. Jinarajadasa attempts in a naive way to get around the question of the disappearance of the third and fourth volumes announced by H. P. B. in the preface to the original edition in these words:

Should the present volumes meet with a favorable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so.

Mr. Jinarajadasa does not wish to accuse H. P. B. of lying, so he invents the following ingenious story. He says (page 113):

She was under the impression that the material she had slowly collected during many years would make five [!] volumes in all of the *Secret Doctrine*. But steadily as she wrote the first two volumes of the *Secret Doctrine*, more and more of her material was incorporated into the first two volumes, and the remaining manuscript material made only one more volume.

This is mere pap for neo-theosophists. Doesn't Mr. Jinarajadasa know that the preface in which she states that "The third volume is entirely ready; the fourth almost so" was written after the first two volumes were completed, not before, and is dated October, 1887? As for the statement that "the remaining manuscript material made only one more volume," the internal evidence of the so-called Volume III published by Mrs. Besant shows that it is not the third volume referred to by H. P. B. at all. This Besant "Volume III" contains forty-seven references to *Isis Unveiled* and not a single mention is made of *The Secret Doctrine*, although the first two volumes contain numerous cross references. This is then clearly a collection of miscellaneous articles written before *The Secret Doctrine* was written. Finally, Mrs. Besant has recently admitted in an interview part of which will appear elsewhere in the *Currier*, that it is merely a collection of miscellaneous papers which were found in H. P. B.'s desk after her death and which she—Mrs. Besant—published as the third volume, and that she knows nothing whatever of the third volume referred to by H. P. B.

But as I am here reviewing the work of Mr. Jinarajadasa, not of Mrs. Besant, the reader is referred to certain back issues of the *Currier* for information on the mutilation of the original *Secret Doctrine* by Mrs. Besant and Mr. Mead. Further analyses of *The Golden Book of the Theosophical Society* will follow immediately.

Corruption of Original Blavatsky Texts

A set of *Curriers* containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. Get the facts for yourself by reading these.

Mr. Bensusan and the Pryse Letters

Mr. Bensusan, editor of *The Theosophical Review* (London), one of the organs of the British Section, Theosophical Society, states in his November issue that "It is no part of the Theosophist's business to play the role of accuser", and that the aim of the *Review* "is frankly to offer readers an oasis of tranquillity should the Society pass for the time through the desert of controversy."

It seems, however, that Mr. Bensusan has reserved a small patch of sand in his "oasis" into which theosophical ostriches like himself can thrust their heads when anything disturbing or alarming heaves into view. How faithfully he adheres to his ideal of not "playing the role of accuser" is shown by his immediately following his pacific editorial by a letter of James M. Pryse—not addressed to the *Review*, but specially selected by him from another publication, and which he editorially endorses as "of interest and importance"—in which Mr. Pryse calls those who have criticized the Besant-Mead revision of *The Secret Doctrine* "malicious," "mendacious," "semi-theosophists" and "pseudo-theosophists." These are strong terms and "mendacious" is the exact synonym of "lying."

Mr. Bensusan, however, has curiously declined to allow those whom he permits to be slandered in his journal to be heard in their own defense by refusing to print in rebuttal another letter of Mr. Pryse (see December *Currier*) in which the latter takes exactly the same standpoint regarding the revision of *The Secret Doctrine* as do those to whom he has

applied his malodorous epithets. In short, he violates his own principle that "it is no part of the Theosophist's business to play the role of accuser," by circulating slanders against fellow-theosophists, and then uses his plea of "maintaining an oasis of tranquillity" in his journal to refuse them a hearing.

Naturally one is prompted to suggest that Mr. Bensusan's fine pacifism is mere hypocrisy, to be used only when it suits the purposes of himself and the clique which he represents, and that he is lacking the first essentials of a gentleman and a sportsman. I prefer, however, to regard him as does the London *Morning Post*, which in reviewing his recent book says: "His sole excellent purpose is to amuse, and he fulfils it so well that he has achieved for himself a place which, in its way, is unique in English literature."

Mrs. Besant and the Judge Case

A prominent theosophist whose name I have not been given permission to mention informs me that on her recent visit to his city Mrs. Besant told him that "the one mistake she had made was to accede to Col. Olcott and prefer the charges against Judge."

It is laudable to admit one's mistakes and I am glad Mrs. Besant has done it in the case of Mr. Judge, but to throw the blame on another reminds me of Adam's excuse to Jehovah: "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." According to Mrs. Besant's present account it was Olcott who beguiled her—he was the Eve who caused her to attack Judge.

Now it happens that in her pamphlet *The Case Against W. Q. Judge*, published in 1896, page 13, she says:

"The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge's use of His name, and praying Him to endorse or disavow the messages I had received through him. He appeared to me as I had so often before seen Him, clearly, unmistakably, and I then learned from Him directly that the messages were not done by Him, and that they were done by Mr. Judge."

No details were given to me by Him, but word was sent to me a little later that no action might be taken before the public on information that I could not prove—and how could I prove what had occurred to me when alone?—but that I should find evidence on reaching Adyar. If on reading that evidence I found that, with other facts known to me, it was intellectually convincing, then I should take action to put an end to the deception practised. The order to take action was repeated to me at Adyar, after the evidence was in my hands, and I was bidden to wash away the stains on the T. S. "Take up the heavy Karma of the Society. Your strength was given to you for this." How could I, who believed in Him, disobey?

Now, today, we are given to understand that it was Olcott, not her Master, whom she obeyed, and that she made a mistake in doing so!

This involves two alternative admissions. The first is that she, Outer Head of the E. S. and direct representative of the Masters (as she claims), used their name as a cloak for an action which was really instigated by a common mortal, Col. Olcott. The other is, that if she really believed what she said about the order of her Master, she now thinks she made a mistake in obeying it, which is tantamount to saying that Masters give orders which it may be a mistake to obey. There is another possibility, that she has recognized that her vision and communications from her Master were delusions. We have then:

(a). Her action against Judge involved a gross fraud, in claiming the authority of a Master.

Or (b). Her Master is such a fallible being that it may be a mistake to obey him.

Or (c). Her supposed communications were delusions.

Without regard to the merits of the Judge controversy, let us apply these to the present time. She is now claiming that the Christ will soon appear, using the body of Jeddū Krishnamurti. Her authority is—I myself heard her say so—"The Christ Himself told me so." Further, she adduces alleged communications from a Master in support of the Liberal Catholic Church.

How are we to know that today, as well as in 1893-95, she is not making false claims about the Christ, the Master, the King of the World, etc., the real instigator of her actions being, perhaps, C. W. Leadbeater; or, that whatever entitles these may be who communicate with her, they may not be of such a nature that it may be a mistake to believe them, if, indeed, these purported communications may not be mere hallucinations?

Creditable as it is for Mrs. Besant to admit privately that she made a mistake in bringing charges against Judge, it places her in a position which utterly discredits the claims she is making today and justifies the suspicion that she is either a conscious deceiver or unwittingly a dupe. Like the fly in the tanglefoot, the more she tries to get out, the worse she gets in. Perhaps a few years from now, when the Krishnaji boom has collapsed, we may hear of another "mistake" she made in listening to C. W. Leadbeater.

Mrs. Besant's Manna and the Growth of the T. S.

The following figures are taken from the data published by the President of the Theosophical Society in her annual reports, or are directly deduced from them. It may be noted that the grand total of active members given in the 1924 report (*The Theosophist*, March, 1925, page 700) is incorrect. It should read 41,892 instead of 41,492:

Year	Active Members	Gain or Loss	New Members	Dropped Out	Percentage Dropped Out
Whole T. S.:					
1920	36,350	.....	6,377	....	..
1921	40,407	gain 4,057	7,078	3,021	7.5%
1922	39,773	loss 634	5,391	6,025	15.3%
1923	40,996	gain 1,223	4,937	3,714	9.6%
1924	41,892	gain 896	5,859	4,963	11.9%
1925	41,645	loss 247	6,471	6,718	16.1%
United States:					
1920	6,954	.....	1,859	....	..
1921	7,196	gain 232	1,459	1,227	17.0%
1922	6,761	loss 435	1,186	1,621	23.9%
1923	7,018	gain 257	1,453	1,196	17.0%
1924	6,916	loss 102	1,211	1,313	19.0%
1925	7,333	gain 417	1,716	1,299	17.8%
England, Scotland and Wales:					
1920	5,373	.....	861	....	..
1921	5,877	gain 504	797	293	5.0%
1922	5,699	loss 178	815	993	17.4%
1923	5,804	gain 105	666	561	9.7%
1924	5,918	gain 114	617	503	8.5%
1925	6,042	gain 124	752	628	10.4%

It will be observed that the whole T. S. experienced an actual loss of membership in 1922 of 634, as many as 15.3% of its old members dropping out. This is followed by a gain in 1923 and 1924, to be succeeded by a loss of 247 in 1925, when as many as 6,718 old members dropped out, or 16.1% of the entire membership. The accession of 6,471 new members was not sufficient to cover the loss.

The following table, compiled from the annual reports for 1924, 1925 (*The Theosophist*, March, 1925, page 700, and June, 1926, page 274), shows how the gains and losses are distributed:

Country	1924	1925	Gain	Loss
United States	6,916	7,333	417	..
England, Scotland and Wales	5,918	6,042	124	..
India	5,358	4,980	..	378
Federation of Young Theosophists	1,000	1,415	415	..
Australia	1,580	1,564	..	16
Sweden	1,076	1,073	..	3
New Zealand	1,227	953	..	274
Holland	2,531	2,673	142	..
France	2,740	2,923	183	..
Italy	613	623	10	..
Germany	792	650	..	142
Cuba	916	805	..	111
Hungary	413	398	..	15
Finland	610	626	16	..
Russia	392	175	..	217
Czecho-Slovakia	1,129	109	..	1,020
South Africa	430	452	22	..
Switzerland	232	189	..	43
Belgium	310	358	48	..
Dutch East Indies	774	1,939	1,665	..
Burma	211	240	29	..
Austria	505	570	65	..
Norway	302	281	..	21
Egypt	113	91	..	22
Denmark	363	504	141	..
Ireland	116	116	..	..
Mexico	440	393	..	47
Canada	627	635	8	..
Argentina	550	470	..	80
Chile	191	231	40	..
Brazil	348	296	..	52
Bulgaria	200	150	..	50
Iceland	285	276	..	9
Spain	559	435	..	124
Portugal	237	290	53	..
Poland	177	219	42	..
Uruguay	..	149	149	..
Porto Rico	..	197	197	..
Roumania	..	150	150	..
Jugoslavia	..	122	122	..
Non-Sectionalized	711	298	..	413
Swiss Int. Theos. Federation	..	79	79	..
Canadian Theos. Federation	..	173	173	..
Whole Society	41,892	41,645	2,790	3,037
		Loss 247		Loss 247

The great loss in Czecho-Slovakia is due to the secession of nearly the entire Section in protest against Mrs. Besant's Liberal Catholic Church and Coming Teacher propaganda (*Critic*, February 10th, 1926). The notable loss in India would doubtless be ascribed by Mrs. Besant to disturbed political conditions, but one may well ask whether the Hindus are taking kindly to her propaganda for a Catholic Christian religion under the cloak of Theosophy. It is also noteworthy that Australia, which has long been blessed by the presence of "our great and good brother, C. W. Leadbeater," shows a slight loss.

We find the Theosophical Society, then, in its fiftieth year, not only not growing, but actually shrinking. What are the reasons? There was certainly no lack of activity; the number of new members taken in was greater than at any time since 1921. But the number of old members dropping out was also greater, indicating an increasing dissatisfaction with the Society. It is safe to assume that these, as in the case of the Czechoslovakian Section, have concluded that the T. S. no longer exists for the sake of Theosophy, that it is being impregnated with new and weird conceptions emanating from Mrs. Besant and her associates, and is therefore no longer worth belonging to. Those who have followed Mrs. Besant's recent tactics, who have observed that she is no longer preaching Theosophy, but a form of Catholicism combined with Second-Adventism, will know this. One has but to read the later issues of *The Theosophist*, especially that of November, 1925, and her annual address in the June issue, to see it.

It is no longer the Theosophical Society which is getting the benefit of Mrs. Besant's activities; it is the Liberal Catholic Church and the Order of the Star in the East. Those who get the joining fever under the spell of her oratory are far more likely to land in one of these than in the T. S. In fact, it might as well be admitted on the one hand that the T. S. has become useless to Mrs. Besant (except as a source of funds), while on the other she has become far worse than useless to the Society. People who want real Theosophy are seeking other organizations.

For the Defense of The Theosophical Society

As already stated (see November *CRITIC*), there has recently been organized by prominent members of the Dutch Section of the Theosophical Society an "Order for the Defense of Theosophy and the Theosophical Society." The occasion for this movement lies in the continual and increasing inroads of various subsidiary or affiliated movements, such as the Liberal Catholic Church and the Order of the Star in the East, which have other objects than those of the Theosophical Society and are gradually sapping its strength, obscuring the purposes for which it was founded and using the plea of freedom of thought to proselyte among its members and distract their attention from true Theosophy.

While not aiming to oppose these movements as such, the Order for the Defense of Theosophy and the Theosophical Society aims to work for the protection of the Society against such disturbing and disintegrating influences, which are rapidly making it a "Theosophical Society" only in name and are causing the very name of Theosophy to be misunderstood. Already persons who are officially authorized to speak for the Society are creating the impression that Neo-Messianism and the Liberal Catholic Church are parts of the Theosophical Movement, while the popular notion of a theosophist is that of one who expects an immediate return of Christ and who holds queer notions on sex.

The new movement is international in scope and it is desired to secure members and start branches in foreign countries. Space is not available in this issue to publish its prospectus entire, as I hope to do later. Meanwhile I earnestly commend the Order to members of the Theosophical Society and shall be pleased to mail a full prospectus to any T. S. member applying for it. Those who prefer to apply direct should write to the Foreign Secretary, *Dr. Charlotte A. van Manen, Nassaulaan 3, The Hague, Holland.*

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin

and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the CRITIC for one year.

At the Periscope

Exit "The World Religion." In the official account of the meeting of Annie Besant with the Executive of the Canadian Section, T. S. (*The Canadian Theosophist*, November, 1925, page 182), it is stated: "It became very clear during the interview that Mrs. Besant was not responsible for much that had been going on at Adyar. In connection with the World Religion she stated that there was no World Religion, it had been a mistake to call it so, and that the name had been changed [by the General Council, T. S.] because misleading to the Fellowship of Faiths."

When asked about the only representative on the physical plane of the World Religion she said that there was no World Religion and the statement meant nothing." She also said (page 188) that it was news to her that George Arundale was the only outer head of the World Religion. "On being shown the article in question by the General Secretary she admitted having seen it before but stated that it does not mean anything." Now isn't that funny? In *The Theosophist*, December, 1925, pages 408-11 (also *Canadian Theosophist*, November, 1925) occurs the article in question, which Mrs. Besant issued over her own signature as P. T. S. and that of C. Jinanjadasa as V-P. T. S., which she accompanied by a statement which she avers is "approved by 'the real Head of the E. S.'," that is, one of the Masters, naming the "World Religion", formulating a definite creed, threatening to force it on the T. S. if this did not accept it voluntarily, and appointing George S. Arundale as "Recorder, the only official of the World Religion in the physical world." "those who stand behind its proclamation, as a preparation for the coming of the World Teacher, being Members of the Occult Hierarchy." Now, despite the supreme authority of the Hierarchy, she repudiates the whole business, knows nothing of Arundale's appointment and tells us that the General Council has changed the name. Verily, either Mrs. Besant and the General Council have scant veneration for this "real Head of the E. S.," and for the "Members of the Occult Hierarchy," or the latter must be very uncertain of what they want. More probable is it that the whole affair was concocted by Mrs. Besant and the authority of a Master alleged in its support, as she did when she attacked W. Q. Judge (*The Case Against W. Q. Judge*, page 13). There can be no question—see her direct statement in *The Herald of the Star*, September, 1925, page 330—that this was but a further move to force the T. S. into the Liberal Catholic Church, but considerable ruction having been caused in certain quarters, she now coolly repudiates it, the approval of the "real Head of the E. S." included, and puts up a plea of ignorance about Mr. Arundale! All this is surprising enough—yes, horrifying, when one remembers that it is the President of the Theosophical Society, the agent of the Hierarchy, who is concerned—but it is even more astonishing that the Executive of the Canadian Section appears to be blind to the hypocrisy involved. But, I suppose, "of such is the kingdom of heaven," as Jesus said: of the little children.

Confiscation of Lodge Property. One of the features of Mrs. Besant's interview with the Executive of the Canadian Section was her apparent repudiation (*The Canadian Theosophist*, November, page 188) of the enacting by the General Council last January of an amendment to by-law 44, requiring the president to confiscate the property of a dischartered lodge (see September Critic). Mrs. Besant said she was away from Headquarters and knew nothing about it, that she would refuse to hold such property in her own name—the by-law does not call for this—and that she was in favor of the proposal that such property be divided pro

rata among the members. This may be salve to the fears of the Canadian executive, but it means nothing. That the General Council would put through such a sweeping measure without the knowledge of the President is highly unlikely, and Mrs. Besant could not have been further away than the front gate, for it was just at the time that the big convention was being held at Adyar. The minutes of the General Council, transmitted to the General Secretary of the Canadian Section as an absentee member, state most distinctly that by-law 44 was *amended* to embrace the confiscatory clause. Now at this moment there is pending before the court of New South Wales a suit instigated by the T. S. for the direct purpose of forcing the dischartered Sydney Lodge—now the Independent Theosophical Society—to turn over to the T. S. its entire property, valued at \$330,000. It is impossible that Mrs. Besant does not know this, and no such action could have been taken without her knowledge, as the suit is brought in the name of the Society. If Mrs. Besant wants to prove her good faith and show that her talk before the Canadian Executive is not a mere bit of Besantine bunkum she should immediately drop this suit, and cause the repeal of the confiscatory clause. Further, Mrs. Besant ought to know that the unamended by-law 44, which stood for years and years before this scandalous amendment was made, stated that the President is to take over the property of any lodge which voluntarily withdraws. Presidents should know these things, and if they are too busy with other matters, from politics to new Messiahs, they should make way for others who can attend to the duties for which they are chosen.

Buddhist Lodge, T. S., Secedes. In a circular letter dated October 26th, 1926, the Buddhist Lodge, T. S., London, announces its withdrawal from the Theosophical Society and its intention of continuing as "an entirely independent organization for the promotion of Buddhism in the West," under the name "The Buddhist Lodge, London." "The reasons given to the Society were," it is stated, "that in the opinion of the Lodge, the work that it had set itself to do, that of studying and spreading Buddhism in the West, would be better done as an independent organization than as an integral part of a Society with the conduct of which the majority of its members disagreed." In a personal letter to the Editor, the President of the Lodge states that it is only the Lodge as such which has withdrawn from the T. S., individual members being allowed to do as they think best. "It was not so much a question of our finding reasons for seceding as it was for me, in the face of other members of the Lodge, to find reasons why we should remain in the Society. As I utterly failed, we gracefully withdrew!" The Lodge will continue to publish *Buddhism in England*, and its address is 101a Horseferry Road, Westminster, London, S. W. 1. While not so stated in these communications I have no doubt that one cause of its withdrawal was its being subjected to official annoyances because of its open support of the Theosophy of H. P. B. as distinguished from the vagaries emanating from Adyar and Sydney. It is well-known that in the T. S. one may teach anything from Moslemism to Mormonism and Mumbojumboism, but to accept the Theosophy of H. P. B. and to point out its inconsistency with the Catholicism of Annie Besant is to call down the wrath of the powers that be.

Wanted. Priests for the Liberal Catholic Church. The stock of these is depleted, owing to most of them having been turned into bishops. Rapid promotion assured.

Index to the Magazine "Theosophy"

THE O. E. LIBRARY has for sale a few copies of an index to the magazine *Theosophy*, which contains in one all the annual indices to vols. I-XIII. This is multigraphed and in loose sheets, permitting the insertion of additional sheets as the magazine continues. The convenience of having all the articles in the thirteen volumes listed in one index is obvious. Price, \$2.50.

A Book of Travel by H. P. Blavatsky

Am Pays des Montagnes Bleues, par H. P. Blavatsky. Traduit du Russe par Marc Senenoff. Paris, 1926; paper, \$0.90. From THE O. E. LIBRARY.

H. P. B. wrote, in Russian, a delightful narrative of her travel and adventures in the Nilgiri Hills in Southwestern India, and of the occultism and magic of the natives. This has recently been translated into French and I am sure that lovers of H. P. B. who can read French will be glad to have a copy. Theosophists who can read only a little French would find it good practice.

The Devil's Guard

Talbot Mundy, author of *Om; The Secret of Akbar Valley*, has written a new story with the title *The Devil's Guard*, telling of the adventures of some Americans who set out to find Shambhalla, and who fell among "duggas" in Tibet. Quite apart from the fascinating interest of the story itself, it gives the best illustration of what "duggas" are that I have seen anywhere, and will be of special interest to theosophical readers. Price, \$2.00; from the O. E. LIBRARY.

Important Leadbeater Documents

This office has copies of the complete stenographic report of the meetings of the Special T. S. Committee, Col. H. S. Olcott, chairman, held in London in May, 1906, to pass on charges of pernicious moral teaching brought against C. W. Leadbeater, and which resulted in his confession of guilt before the Committee and his resignation from the Society. To this is appended a verbatim copy of the original charges brought by Mr. Denuls, Corresponding Secretary of the E. S. in America, addressed to Mrs. Besant, and a verbatim copy of Mr. Leadbeater's letter to Mr. Fullerton, attempting to justify his behavior. These will be loaned for not longer than two weeks to thoroughly responsible persons in America only, with whom we are acquainted, and will be sent by registered mail to such applicants, application to be accompanied by the mailing costs, 25 cents in stamps. We reserve the right to refuse any application without explanation or apology.

These sensational documents are authoritative and a complete refutation of all later evasions and denials.

A Specially Selected List of Books

offered by THE O. E. LIBRARY at prices stated, postpaid. Books marked "(L)" will be loaned. Prices subject to change without notice.

Masonic

Waite, A. E.—Encyclopedia of Freemasonry, 2 large volumes, \$15.00.

Emblematic Freemasonry and the Evolution of its Deeper Issues (L), \$4.40.

Ward, J. S. M.—Freemasonry; Its Aims and Ideals (L), \$3.70.

Wilburhust, W. L.—The Meaning of Masonry (L), \$3.70.

The Masonic Initiation; A Sequel to "Meaning of Masonry" (L), \$3.70.

Wright, Dudley—Masonic Legends and Traditions (L), \$1.75.

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THE O. E. LIBRARY CRITIC

Published monthly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XVI

February, 1927

No. 7

Yearly subscription, United States and foreign, \$1.50 cents. Single copies, five cents. Issues earlier than June, 1926; one or two copies, five cents; more than two copies, two cents each, single or mixed issues.

SOB-BROTHER LEGISLATION

The term "sob-sister" is applied in derision to women who are—or are supposed to be—unreasonably solicitous for the welfare and comfort of convicts. There is, however, a still larger class of "sob-brothers", persons who constantly lament over the supposed increase of crime and who demand longer terms and harsher treatment for offenders. To them the criminal is simply a nuisance which must be suppressed for the safety of society (meaning generally themselves) and with little or no regard for the humanitarian aspects of the matter or the possibility of reclamation. Being usually persons who own or are entrusted with property, they are in deadly fear of being relieved of it and of suffering in their persons, and so develop a sort of hysteria which prevents their taking an impassionate view of the crime problem. Being able to see but one side they call for suppression at all costs, decry all efforts to humanize the offender and, very generally, fail entirely to draw a line between the habitual and incorrigible criminal and the one who is such rather by force of circumstances beyond his control. Being usually persons of standing and respectability who are able to get themselves heard, they influence the public through press and pulpit to take extreme views like their own.

At the present time there is a wave of crime-suppression hysteria sweeping over the country. It calls for vastly lengthened sentences, in some cases extending to life imprisonment or even to the death penalty, for abolition of pardons and paroles, or at least for restrictions which would make them almost ineffective, and has for its motto "Treat 'em rough." Combined with this is the sensible demand for reform in judicial procedure, for swifter trials, for greater restrictions on those legal loopholes through which the criminal may escape justice. In response to this demand many states have enacted or are about to enact more stringent criminal laws, but nowhere has this been carried to such a sweeping extent as in New York State, where it has culmi-

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nated in the enactment of a new penal code which consists of a series of measures known as the Baumes laws, so-called from the chairman of the state crime commission, State Senator Caleb H. Baumes.

Without going into the details of these laws, some of which are meritorious, we may consider only certain portions regulating the length of sentences for felonies, a felony in New York being defined as any offense punishable by confinement in a state prison.

Under the new law a second offender must be given a sentence running anywhere from the maximum a first offender might get for the same offense, up to double this maximum. For instance, when an offense is punishable by five to ten years' imprisonment, then a person who has been convicted before of any felony whatever, small or large, and who commits this offense, will get from ten to twenty years.

But it is when it comes to the fourth offense that the law begins to show its teeth. This section reads:

A person who, after having been three times convicted within this State, of felonies or attempts to commit felonies, or under the law of any other State, Government or country, of crimes which if committed within this State would be felonies, commits a felony within this State, shall be sentenced upon conviction of such fourth, or subsequent, offense, to imprisonment in a State Prison for the term of his natural life.

Remember that there is no fixed definition of felony. A felony is any act which the legislature, backed perhaps by fanatical people, chooses to declare a felony, from murder, treason and arson down to the taking of a glass of liquor. In Indiana it is a felony to have a pint of whisky in your house, even if a doctor prescribes it; in one or two states selling cigarettes is a felony, while in Utah the legislature considered a bill making it a felony to sell meat on Friday. There is no limit to the extent to which a fanatical public opinion may not go, under excitement, in creating felonies out of previously harmless or trivial acts. The Baumes law takes no account of this; it does not grade felonies; to it a felony is a felony and that is all there is to it; the magnitude of the three previous offenses plays no part. Imprisonment for life, without recourse, is therefore to be the fate of him who has three times been found guilty, in any part of the world, of offenses, no matter how trivial, which are or in the future may be classed as felonies under the laws of New York. Not the least discretion is allowed to judge or jury in considering the magnitude of the previous offenses, the conditions under which they were committed, or whether the offender acted under duress or through ignorance, or is properly speaking an habitual criminal. It assumes that the fourth offense is proof of habitual criminality and orders the offender to be locked up for life.

Further, if it should be discovered that the one who pleads

guilty to a first offense and has been sent to prison accordingly, has really done three terms before, no matter how long ago, or whether his record has been good for years, he is to be resented to life imprisonment. One case at least of this sort has occurred in the brief space of time that the law has been in effect, and the Supreme Court has decided that the judge, who was really sympathetically disposed and had given a light sentence, had no alternative but to resentence the man for life.

It is possible to give here but one more example of the unjust working of this savage law, a case which recently came up in New York City. It is the case of a man who in his younger days had been somewhat wild and who had engaged in drunken brawls involving assaults which led to his arrest, not matters of a very serious nature, but such as to constitute felonies under the law. Eventually, after doing his three terms the man had settled down and married and become a father. He was an honest, hard-working fellow, in no sense a criminal or criminally disposed. In order to support his family he operated a taxicab. Then came a great hue and cry about the danger of allowing ex-convicts to run taxis, and the man, alarmed lest his early career should be discovered and he might lose his job, the only job he was master of, consulted with his fellow chauffeurs and with their advice took out a license in the name of another man, with his permission and to whom he paid ten dollars for the accommodation. One day he got into trouble over some trivial traffic violation, and the police discovered that he had served three short prison terms years before when a young fellow. But passing under another man's name, even with his permission, constitutes a felony in New York, and the court has no discretion in the matter and must send him to prison for life, breaking up and ruining his family which he was supporting, and with no evidence, but the contrary, that he is a criminal in the ordinary sense of the word.

These are but two of a number of cases which have come up in the seven months that the law has been in effect, demonstrating its injustice in its present form, and it is to the credit of the judges concerned that they have protested, one even threatening to resign if forced to impose the life penalty.

Further it appears that the number of life and other long sentences which will have to be imposed is going to be so great that in a short time the state will have to erect and equip additional prisons, with a correspondingly increased burden on the taxpayers. It is not surprising therefore that efforts are to be made to get the law repealed by the legislature at its next session.

And still there are "sob-brothers" who complain that the law is not yet severe enough.

Prison Libraries Want Books

The Warrington House, 1128 Royal Street, New Orleans, La., is collecting books to be placed in the prisons of that state. Good books of any kind are desired, but especially works on various trades, electrical, navigation, agriculture and other technical subjects.

Several months ago the library of the Washington State Penitentiary, Walla, Walla, Wash., was totally destroyed by fire. Books of any kind are solicited and should be sent to the above address. Remember that to distant points it is cheaper to send by express, printed matter rate, which is 8 cents a pound, parcels not to be valued at more than \$10.

More Correspondents Wanted

It is impossible for us to accommodate all of the prisoners who apply to the LEADER for correspondents. We want again to urge upon our present members the need of interesting their friends and getting us new members.

Please remember that no one is enrolled as a LEADER member without paying the registration fee of 10 cents and 50 cents for the annual subscription to the CARIC.

Let's have a little more patriotism in the LEADER.

Letter from an Iowa State Prisoner

Box 316, Fort Madison, Iowa

January 5th, 1927.

O. E. LIBRARY CLERIC

Gentlemen:--

I have been informed that you are always willing to help a man when he is down to help himself. So I am writing to see if you can find a solution for my problem. I am a convict in the Iowa State Prison, doing a life sentence for the crime of murder. I was only nineteen when I was sentenced, had just been discharged from the army after serving nearly two years, enlisting when I was seventeen, stating that I was eighteen in order to fight for my country. My father and mother were divorced when I was only two or three years old, my father taking me wherever he went from job to job, two or three months on a job, then moving on. Father was a common laborer, without any schooling, and I am following in his footsteps. I can read and write in spite of the fact that I was driven from pillar to post and I have tried to improve myself since I have been in prison. My problem is how to get out of prison and in order to do so I must have money. There is only one way that I know how to make money and that is making bead work. But I cannot find a place to sell what I make. A necklace now and then I can sell, or a bead bag, but unless I can work steady I can never earn enough to hire an attorney to take my case to get my time out. I have only a very few friends and none who can tell me where to sell my work. Gentlemen, can you inform me of any party who would be willing to put my work on display for me? Please do not take this letter for a demand for charity or as a begging letter, for I assure you it is not intended as such. I wish a chance to make good, to earn the money to some day secure my freedom; any help you can give me to help myself will be deeply appreciated.

I was only a boy when I came here. I had just been discharged from the army with the madness of war-time still in my blood. I have spent seven years behind these prison walls and I am no nearer to freedom than the day I entered. I want to make good in the world, to prove that I am a man. I want a home of my own, and a family, a wife and children. I am Scotch, Irish and English by descent. I am American born as have been my ancestors as far as I have traced them, that is, to my great grandparents. I am not a Christian. I believe that Christ was a good man and as such I admire him. I believe in a Supreme Power; as

to what it consists of I don't know. The last part of my letter is to give you some conception of my thoughts and ideals so that in case you find any one willing to help me in the way I have stated above—to help myself towards freedom and manhood, you can partly describe me. I thank you.

I am very respectfully,

JAMES THOMAS TOWNSEND, No. 11620,
Box 316, Fort Madison, Iowa.

Note by the Editor.—In a later letter the above writer refuses to allow us to send him the *Carrie* free, and encloses a subscription for himself and a comrade, saying "Life has shown me that the best things are never quite free, it being the duty of each individual to pay, if they can, for favors received. Some other boys in prison may be unable to pay for their copies of the *Carrie*. At present I can, and wish to do so."

This attitude of a poor and friendless prisoner will doubtless interest not a few recipients of the *Carrie*, who are *not* in prison, but who allow us to continue sending them the *Carrie* gratis.

Penal Notes

A Foolish Proposition.—The convention of union-made garment manufacturers recently held at St. Louis appropriated \$100,000 for an advertising campaign against prison-made garments and declared that two years had been devoted to "the study of the problem and preparation for combating the noxious influences" of the manufacture of garments by prison labor. Now what these gentlemen really propose to do is to spend \$100,000 in trying to induce the public to shoulder the expense of maintaining thousands of prisoners in idleness in order that a lot of garment manufacturers may profit at their expense. They propose to persuade the public to pay higher taxes for the privilege of paying higher prices for their clothing. They might as well propose that all garment makers not belonging to their union or employed by their association should be corraled and sent on a perpetual vacation at public expense in order to raise the price of clothing and their own profits. For what possible difference can the mere fact of a garment maker being under criminal charges and locked up in prison have upon the economic aspects of the case? Is there any sense in the idea that because a man happens to be locked up over night in a cell instead of going home to his family he should not earn his own living and the public must pay his board and lodging? Naturally, I sympathize entirely with the desire of the garment makers to get rid of the competition of slave labor, such as most prison labor is, but the disastrous effects of prison slave labor are not done away with by causing the prison slaves to cease to labor, but by paying them the wages of freemen, less the cost of their maintenance, so that their product cannot be sold below the market price. I hope and expect that the only persons who will profit by that appropriation of \$100,000 will be the newspaper owners, the printers and the paper makers. It would be far better expended on a campaign of education in favor of paid prison labor and the abolition of the system by which the state lets out the convicts for a trifling sum *per diem* to contractors who work them worse than slaves because they do not own them.

Is Segregation a Delusion?—Much is being made in these days of the importance of keeping "first offenders" separated from older or "hardened offenders." It is claimed that the older offenders teach criminal methods to the younger ones. Recently a New York prison commissioner opposed this idea and stated that the influence of the several times offender upon the first termor is in general salutary; that he warns against, rather than encourages crime. Now comes a writer in *The Echo* (Western State

Penitentiary), presumably a prisoner himself, who takes the same viewpoint and bases it upon his own observation. He says that in all his experience he has never heard anything but good advice handed out, and that while first offenders are likely to prove obstreperous under prison discipline, the older men exercise a restraining influence. However this may be, he scores a point when he states that the terms "first offender", "second" or "third offender", which are used by the law and which are expected to affect the severity of a sentence, really mean nothing. A "first offender" is one who has been caught the first time, although he may, and generally has, committed many offenses before being finally run down and for which he is never punished, whereas many a "second" or "third offender" may have done much less to merit the severity of punishment meted out to him.

Bankers Getting Busy.—The protective committee of the American Bankers' Association has recommended prison sentences of from thirty to fifty years for robberies committed with the aid of a dangerous weapon. I also learn from a recently discharged inmate of the Iowa State Penitentiary that there are at present twenty-five bankers serving terms in that prison. Their offense is known by a more euphemistic term than "robbery," and they didn't use dangerous weapons on their victims—they didn't have to. We are now looking for the Bankers' Association to make recommendations for increasing the penalties for certain other ways of transferring property than by hold-up. But perhaps that would not be "professional ethics."

A Remarkable Warden.—A colored prisoner in the Arkansas penitentiary under sentence of death had willed to the warden, Clifton B. Evans, his farm, worth \$6,000, and the proceeds of a \$500 life insurance. Knowing this, however, Warden Clifton went to the governor and secured a commutation of sentence to life imprisonment. How many wardens would risk the loss of such a nice bequest in order to save the life of a "mere nigger"?

What Do You Think of This Governor?—Five years ago Lester E. A. Yeager was sentenced to the Arkansas state penitentiary for twenty-one years on the oath of a girl that he was the father of her illegitimate child. Two-and-a-half years later her conscience smote her and she declared on oath that she had falsely accused him in order to protect the reputation of the real father. Nine members of the jury which convicted him sent a statement to Governor Terral to the effect that they were mistaken in their verdict and asking that he be pardoned and their request was backed up by the judge, the sheriff and the prosecuting attorneys. The Governor then wrote Yeager that he believed him to be innocent but that he could do nothing for him because he had been elected on a promise not to pardon any convicts, and so Yeager still remains in prison. You might think there could be but one such fool in Arkansas, but it seems there are two, for Terral's predecessor, McRae, refused a similar request, for purely political reasons, although he admitted Yeager's innocence.

Efficiency of Parole.—According to a recent report of the California Commonwealth Club, out of 45,000 California prisoners paroled only four-and-a-half per cent. violated parole by committing new crimes. California prisoners are not different from other prisoners. If there is any difference it is in the efficiency of the parole laws and in their administration, and there are commended to the study of those hysterical persons and newspapers who are denouncing all parole, including the Reverend Aged, who is said to be now sojourning in California.

A Prohibition Absurdity.—The climax of prohibition absurdity has perhaps been reached lately, when the Government has confiscated a private railroad car because a little whisky was found in the possession of the steward. We ask those who demand that we shall bow in reverence before any damfoolishness because it has been enacted into a law to point out the difference between this and downright robbery.

Error in Mailing January "Critic"

We have discovered that in mailing the January *Critic* a few of the December issue were sent out in its place. If subscribers who received the December instead of the January issue will notify us we shall be pleased to rectify the error.

New Light on "The Secret Doctrine"

A prominent newspaper editor, who has been a theosophist for the past ten years, interviewed Mrs. Besant in Los Angeles, October 6th, and has favored me with a copy of his interview. From this I quote *verbatim* Mrs. Besant's statement regarding her Volume III of *The Secret Doctrine*, setting it side by side with what she wrote in 1897 in her preface to that volume.

Mr. M. Your critics have insisted that somebody or other has deliberately suppressed the Third and Fourth Volumes of *The Secret Doctrine* to which H. P. B. makes reference in the First Volume of *The Secret Doctrine*. What have you to say of this? Do you regard the Third Volume of your edition of *The Secret Doctrine* entitled "Occultism" as containing any of the matter intended for the Third and Fourth Volumes?

Mrs. B. I was appointed H. P. B.'s literary executor, and the matter from which I compiled the Third Volume of "Occultism" in *The Secret Doctrine*, published under my direction was compiled from a mass of miscellaneous writings found in her desk after her death. These I took under my own charge.

Mr. M. Did Mead help you in the compilation of these articles?

Mrs. B. No. The papers came absolutely under my own hand and Mead had nothing to do with them.

Mr. M. Well what about the material for the Third and Fourth Volumes?

Mrs. B. I never saw them and do not know what has become of them.

This recent version entirely confirms the opinion that has been frequently expressed of late years by certain "postiferous slanderers" that Mrs. Besant's so-called Third Volume of *The Secret Doctrine* is in reality not a portion of that work, but merely a collection of miscellaneous papers on various topics, possibly intended for publication under some other title or titles, possibly rejected or unfinished manuscripts.

In 1893 Mrs. Besant eliminated from her revision of *The Secret Doctrine* all references to the Third Volume, which both H. P. B. herself and her literary assistant, Dr. Keightley, had asserted to have been ready for the printer.

In 1897 she published a "Third Volume of *The Secret Doctrine*" which she claimed was given into her hands as such by H. P. B., albeit in an unfinished condition.

Mrs. Besant in the Preface to Vol. III of The Secret Doctrine:

. . . The papers given to me by H. P. B. were quite unarranged, and had no obvious order. . . . It is, however, with some hesitation that I have included these Sections [on "The Mystery of Buddha"] in *The Secret Doctrine*. . . . They were given into my hands to publish, as part of the Third Volume of the *Secret Doctrine*. . . .

In 1926 she says that this Third Volume consists of miscellaneous writings found in H. P. B.'s desk after her death, and that she knows nothing about the Third Volume mentioned by H. P. B.

I gladly leave the rectification of these seemingly contradictory statements to the champion of Mrs. Besant's infallibility. Meanwhile possibly H. P. B., who Mrs. Besant in the same interview asserts to be reincarnated as a man, "living in the North", and with whom she is in communication, might be persuaded to help Mrs. Besant to do it herself.

Flowers from a Neo-Theosophical Garden—X

(Continued from the January Currie)

In his *Golden Book of the Theosophical Society* Mr. Jinarajadasa very incidentally devotes but scant three pages (pages 118-150) to an account of the Leadbeater scandal of 1906 and about one-half of this space is given to a defense, not of Mr. Leadbeater, but of Mr. Jinarajadasa himself. With this I am not concerned, but the portion dealing with Leadbeater is as complete a perversion of the facts as could well be imagined. There are two ways of dealing with alleged immoral acts; one is to deny them, the other is to admit them but to contend that they are not immoral. Those who hold up Leadbeater as a shining spiritual light follow the first policy when they have to deal with new members who have not the opportunity of ascertaining the facts for themselves; in dealing with those who do know the facts they contend that his acts were perfectly justifiable. Mr. Jinarajadasa denies or conceals as much as he thinks he dares to, and then proceeds to throw a glamour of respectability over the rest, as we shall see presently. I have no intention of entering here into the details of this disgusting episode of theosophical history. The evidence is available and has been printed somewhat fully in the *Currie* in late years, and can be found in *The Theosophic Voice*, in *Mrs. Besant and the Atyeone Case*, by Veritas, in *Neo-theosophy Exposed*, by Brooks, in the records of the High Court of Madras and elsewhere.

Suffice it to say that Mr. Leadbeater was charged by high officials, among them the General Secretary of the American Section of the Theosophical Society and the Corresponding Secretary of the E. S. for America, with having taught self-abuse to boys entrusted to his care. Letters written by him to these boys were discovered in their possession and admitted by them to be genuine, in which he had done this in the most devilish fashion, one of them being a letter written in cipher giving explicit directions how to make the most of it and congratulating him on the sensually gratifying results obtained. There is no question whatever as to the fact. Mr. Leadbeater admitted it in his reply to the General Secretary of the American Section, giving the flimsy excuse that he did it for "prophylactic purposes," a statement which was disproved by the nature of the correspondence itself, some of the boys being in no need of any assistance whatever and wholly ignorant of sex matters. He also admitted the charges before a committee of the Theosophical Society in London, at which Col. Oleott presided, and promptly resigned from the Society. Later he even went so far as to write a letter to Annie Besant in which he advocates self-abuse as preferable to marriage. In this letter, dated Harrogate, September 11th, 1906, which was one of the exhibits in the famous High Court case in Madras in 1913 (Veritas, *Mrs. Besant and the Atyeone Case*, Appendix, page xxv,) he says:

Both matrimony and prostitution must obviously be worse, because in each case they involve action upon another person.

In at least two of the letters, the cipher letter and the "D. P." statement, it was quite obvious that Leadbeater was either sexually insane or almost unimaginable lewd. Further, in several court trials in India in which he figured incidentally the judges declared him to be, on the basis of the evidence presented and his own admissions before the court, a person whose moral character was such as to render him unfit to be a teacher of young boys. In the case of G. Narayaniah (father of Krish-

amputé) vs. Annie Besant Mr. Justice Hakewell, in summing up the evidence, stated (*Veritas, Alimony Case*, page 259):

Mr. Leadbeater admitted in his evidence that he has held, and even now holds, opinions which I need only describe as certainly immoral and such as to unfit him to be the tutor of boys, and taken in conjunction with his professed power to detect the approach of impure thoughts, render him a highly dangerous associate for children.

One needs but to read the famous Van Hook letters, written in 1908 (published in *The Theosophic Voice*) defending Leadbeater and his instruction to boys and threatening with theosophical damnation those theosophists who dared to oppose him, to see the corrupting influences which were and still are at work in the T. S., thanks to the influence of this scoundrel.

Mr. Jinarajadasa's assertion that "every youth he had advised was kept under his observation, and his advice was strictly individual" does not agree with the facts. Leadbeater sometimes gave his advice by letter and therefore *in abstracto*, in fact it was in this way that he was caught. As for his advice being strictly individual, his theory is sufficiently set forth in his letter to Mrs. Besant above quoted—he proposes it as a substitute for marriage!

Speaking of the effect of the Leadbeater scandal Mr. Jinarajadasa says:

The disturbance in America affected several countries in Europe, but only a few members resigned, and only one or two Lodges disbanded (page 150).

Mr. G. R. S. Mead, however, who was a member of the executive of the British Section at the time, tells us (*The Quest*, April, 1926, page 296), that upward of 700 members of that Section went out, the total membership about that time, according to Mrs. Besant's annual report for 1908, being 1,910. Yet Mr. Jinarajadasa attempts to minimize the effect of the Leadbeater doings and to make it appear that an overwhelming majority of the T. S. were in favor of entertaining a moral polecat in their midst as their spiritual teacher and as the guide and preceptor of their children.

While Mr. Jinarajadasa does not openly endorse Mr. Leadbeater's doings in this chapter, and simply attempts to make excuses, some idea of his attitude on this question can be found later on page 171 of *The Golden Book*, where he says, in reference to Mr. Justice Hakewell's opinion quoted above:

The Judge *very improperly* (italics mine—Ed.) stated that he considered that Mr. Leadbeater's opinions rendered him unfit to be a tutor of boys. If he is still alive, he must be astonished to know that those opinions are now publicly discussed without any suggestion that they are "immoral."

In other words, it is Mr. Jinarajadasa's opinion at the present time that the belief that it is proper to teach self-abuse to young boys does not render a man unsuitable to be a tutor of boys and that it is very improper for a judge to say that he thinks differently! It may be that "those opinions are now publicly discussed without any suggestion that they are 'immoral'" in the circles in which Mr. Jinarajadasa associates (including the notorious sex-pervert "Bishop" Wedgwood). If so, it is a further proof of the insidious poison which Leadbeater, backed and supported by Annie Besant, has instilled into certain portions of the Theosophical Society. A member of the Executive of the Australian Section, T. S., writing in *Theosophy in Australia*, February, 1923, page 312, on "The Sex Question," says, in reference to the "Leadbeater method":

This question has received a certain amount of prominence recently among our members, and certain practices have been more or less freely discussed. There have been at various times among educationalists different suggestions made as to the best course to be adopted in the case of those undergoing special training, with a view to combating or nen-

realizing so much of the natural physical instinct as would interfere with the progress of the pupil along that line. It is not my intention to attempt a review of the methods suggested, but it may well be borne in mind that competent authorities are of divided opinions, and, where they differ, we of the rank and file may well refrain from dogmatism.

I have before me a stenographic report of a very recent interview with a prominent adherent of the Leadbeater school and official of the Liberal Catholic Church in which he frankly manifests that it is quite as justifiable for an "expert" to teach self-abuse to a boy who thinks he cannot control himself as for a physician to perform an abortion when a normal birth would obviously be fatal to the parent.

When one sifts the matter, the "educationalists" and the "experts" have turned out to be followers and admirers of Leadbeater. Ask any out-and-out follower of Leadbeater in the T. S. who knows the facts, and you will get a similar reply—it is a question for a spiritual expert to decide, and one on which a layman has no right to an opinion. Leadbeater, being a spiritual expert, his view is accepted as the proper one. But that such ideas are tolerated outside of neo-theosophical circles, or discussed freely by the public, is untrue. I ask any father or mother: Would you knowingly commit the moral training of your boy to any man who is known to entertain such views and to be likely to put them into practice on your son, cautioning him, as did Leadbeater, not to tell his parents? And what course of action would you recommend in the case of a public school teacher or private tutor, known to be guilty of what has been proved of Leadbeater? I think you will agree with me that there are still some scoundrels in this country at least where ideals of morality are so primitive that such a man would have a fair chance of being tarred and feathered, if not lynched.

In attempting the task of whitewashing Leadbeater Mr. Jinarajadasa is unable to deny the facts totally. He suppresses some of them, but ultimately is driven to the position where he virtually endorses what Leadbeater did as a possible solution of the sex problem. What else does his condemnation of Mr. Justice Bakewell mean?—he is condemned because he thinks it immoral to teach self-abuse to boys.

Mr. Jinarajadasa is Vice-President of the Adyar Theosophical Society, and perhaps ranks third among the membership of that society as a spiritual leader. His treatment of this subject therefore calls for more notice than if coming from a mere private in the ranks. It is enough to mark his book as perhaps the most pernicious that has ever been issued under Theosophical auspices, and this, mind you, bears the authorization of the General Council. Mrs. Besant has endorsed it as absolutely correct. Not only that, it raises the grave question whether he is a safe person as an intimate companion of young boys.

Mrs. Besant Proves Her Mendacity

The following is quoted from the official report of the interview of Mrs. Besant with the Executive of the Canadian Section, T. S. (*The Canadian Theosophist*, November, 1926, page 188):

The next question was: A sub-committee reported to the General Council recommending that all property be held by yourself as President should a Lodge be dischartered. Dr. Besant stated that being away from headquarters she had not heard of this report before, but certainly would refuse to hold the property and was in favor of the General Secretary's proposal that the property be divided *pro rata* among the members.

The question, "for what can a lodge be dischartered?" brought the answer that she could not think of an action for which she would want to discharter a lodge, and that she had consistently refused even to cancel a member's diploma except at the General Secretary's request; when she then considered it to be the President's duty to support the General Secretary.

The italics are mine. What follows below is sufficient evidence of the untruth of these statements, to say nothing of the cancellation of the charter of the whole German Section in 1913.

That is the way Mrs. Besant talks. Now let us see how she acts at the same time. For this purpose I present some official documents, in whole or in part, relating to the property of the dischartered Sydney Lodge.

Early in 1923 Dr. Bean, then General Secretary of the Australian Section, T. S., and an ardent Leadbeaterite, endeavored to cancel the charter of the Sydney Lodge, but without success. He then cabled to Mrs. Besant April 14th, following this with written charges which have never been made public (*Theosophist*, July, 1923, page 365).

Then follows part of a letter to Mrs. Besant from the Sydney Lodge (published in *Dawn*, July, 1923, page 19):

24th April, 1923

The President,
Theosophical Society,
Adyar, Madras, India.

Dear Dr. Besant—At the request of my Executive, I enclose herewith copies of—(here the copies of the correspondence with Dr. Bean are specified).

My Lodge has, so far, not had any opportunity of meeting any charges. Had the opportunity been given, it would have characterized the General Secretary's statements to the Section Council as wilful falsehoods, and if you yourself contemplate the confirmation of Dr. Bean's action, you will, I trust, recognize the usual decencies and afford my Lodge the opportunity of meeting any charges made, and stating its case. So far, the procedure adopted by the Australian General Secretary has ignored every principle of justice and honourable dealing.

He refuses to state any reasons for this abuse of his office, and apparently relies upon you to confirm his action here also. I trust you will afford the usual facilities for impartial investigation into these cases.

On behalf of Sydney Lodge Executive,
Yours fraternally,

J. E. GREIG,
Hon. Secretary.

This request from the Sydney Lodge for a hearing was ignored by Mrs. Besant, who did not even acknowledge its receipt. Finally she wrote the following (*Theosophist*, July 1923, page 365):

President's Office, Theosophical Society

Adyar, Madras, S.
June 8, 1923.

Sir,
I received from Dr. Bean, General Secretary of the Theosophical Society in Australia, a cable dated 13th April, 1923, confirmed by his letter dated the following day, the information that he had excluded from the Theosophical Society in Australia the Sydney Lodge, holding Charter dated 1891.

I now, as from the date of this letter, by virtue of the power vested in me by Rule 36 of the Rules and Regulations for the management of the Association named the Theosophical Society, Adyar, Madras, registered under Act XXI of 1860 of the Acts of the Viceroy and Governor-General of India in Council, cancel that Charter.

Sincerely,

(Sd.) ANNIE BESANT,

President, The Theosophical Society,

Acting as Executive Officer of the General Council of the Society.

To J. E. GREIG, Esq.

Having taken away the charter of the Sydney Lodge without per-

mitting it to be heard in its own defense, Mrs. Besant then attempted to take possession of its property, which at that time was estimated to be worth about \$330,000.

Theosophical Society in Australia.

114 Hunter Street, Sydney,

November 5, 1924.

Messrs. E. A. J. Eberle, J. E. Greig,
L. Ingamells, D. Fraser, T. S. O'Donnell,
The King's Hall, Hunter Street, Sydney.

Dear Sirs,

I have been instructed by the Theosophical Society to ask that immediate steps be taken to transfer and deliver to it the whole of the land comprised in Certificate of Title, Volume 2547, Folio 145, on which is erected the building known as "The King's Hall", Hunter Street, Sydney, and other buildings, and all the personal property in the custody of Sydney Lodge.

I shall therefore be glad to receive an intimation within seven days from the above date that Mr. E. A. J. Eberle will execute a memo of transfer of said land to the Society, and that the said personal property will be delivered to me who am authorized to receive it on behalf of the Society.

Yours truly,

(Signed) JOSEPHINE RANSOM,

General Secretary.

Theosophical Society in Australia.

It will be noted that the word "Society" in the body of the letter refers to the general Society with headquarters at Adyar, and that the instructions could only have proceeded from Mrs. Besant.

Surrender of the property having been refused, the Theosophical Society, Adyar, filed a claim for its surrender in the Supreme Court of New South Wales, this claim being specifically based—I have a copy of the document in my possession—upon Rule 44 which refers to the property of a lodge which *voluntarily* withdraws. This suit has been pending until the present time, and despite what Mrs. Besant told the Canadian Executive she must have known of its existence.

Now follows the complete proof of her mendacity.

During November, 1923, a compromise was agreed on between the officers of the Independent Theosophical Society and the president of the T. S. Lodge in Sydney, acting in behalf of the Theosophical Society and its president, Mrs. Besant, whereby the suit was to be withdrawn upon payment of £3,000 by the Independent Society to the agent of Mrs. Besant. These terms having been cabled to Mrs. Besant, then in the United States, she replied by cable, accepting the terms and authorizing the president of the T. S. lodge to receive payment in her behalf.

To sum up, Mrs. Besant canceled the charter of the Sydney Lodge without affording it a hearing; then she attempted to rob it of its entire possessions, but meeting with resistance, at the very time she was telling the Canadian theosophists that she knew of no confiscatory provisions and that she favored dividing the property of a dischartered lodge among its members, she gives the proof that she was lying by cabling orders to accept a compromise settlement, thus showing not only that she knew all along what was being done, but that she had so little hope that the court would back her up in her attempted theft that she accepted £3,000 instead of the whole property as originally demanded, this being said to have increased in value by this time to £120,000! Clearly, with Mrs. Besant a bird in the hand is worth forty in the bush.

While it is to be regretted that the Sydney Independent Theosophical Society had to part with £3,000 to call off Mrs. Besant, I think the price not too high to pay at this time for such a clear proof that what she told

the Canadian Executive was deliberately false, and that not a word she says is to be trusted without confirmation. Perhaps even the Canadians, who fell so badly for her hooded talk, will see that.

At the Periscope

Joyous George. As long as the T. S. has set out to substitute personality worship for Theosophy it could not have a better leader than the Right Reverend George S. Arundale, M.A., LL.B. (Cantab.), F. R. H. S. (London), D.L. (Nat. Uni. Madras), the present General Secretary of the Australian Section, T. S., and editor of *The Australian Theosophist*. It has long been the custom of most official T. S. magazines to devote much space to singing hosannas to Mrs. Besant and Mr. Leadbeater. Mr. Arundale has gone one step further. After bringing out an assortment of theosophical worthies and dressing them up in their best for public inspection, he has started to make *The Australian Theosophist* an Arundale family magazine. The October issue devoted two pages to Mrs. Arundale and her various virtues, but now, in the November issue, he gets down to business. This issue comprises thirty-two pages, of which Mr. Arundale devotes ten-and-a-half to talk about himself. Much of this is written by himself, and not a little by other persons, and all interspersed with laudatory comments, often printed in special type, so that one cannot help seeing what a great man George really is. And all this is done at the expense of the Australian theosophists, who pay the printer's bill.

Mr. Arundale tells us (page 168) that he is trying to get rid of the job of secretarialing for the Australian Section. That, I think, would be a real misfortune, not only for him, as it has given him an opportunity of sporting his "I's" that he never before had, but also for the Section, to which he has given something entirely new in the way of personality talk. It would then have to fall back on all that stale stuff about Besant, Leadbeater and Krishnaji, which we have heard a thousand times, whereas Mr. Arundale gives them something new—and more of it—every time. With each trip to the printer his egotism takes on a new and ever more delicious flavor. Yet with it all, I am sure he is not really egotistical; he knows that is what his readers like and he is determined to gratify them, to fill them up to the neck; he is not immodest or conceited, but his talking machine has no stop on it.

Now don't think I am fault-finding. On the contrary I am thankful that Mr. Arundale has undertaken the role of entertainer and hope he will continue, for he has endless ability to make Neo-Theosophy both entertaining and ridiculous. His editorial colleague, Mr. Bensan, of *The Theosophical Review*, in summing up in his December issue the progress of the Theosophical Society during the past year says: "New wine of thought has been poured into old bottles." Jesus has already told us what happens in such a case, and if the T. S. has not already burst, it is leaking at every seam. In Mr. Arundale's case, however, it would seem that old wine—and mighty powerful stuff at that—has been poured into a new bottle, with the result that he is cutting so many capers that nobody else gets a chance, leastwise in his magazine.

Theosophical News Kitchen. Last summer there was established in London a "Theosophical News Bureau," sanctioned by Mrs. Besant, "whose business it will be to keep the press in England and on the Continent of Europe accurately informed of any events of interest which may take place within the Theosophical world." The Bureau further announces that it "is officially authorized to issue statements on behalf of—The Theosophical Society, The Theosophical Educational Trust, The Theosophical World University, The Order of the Star in the East, The Liberal Catholic Church, The Order of Universal Co-Freemasonry, The Arts League of Service, and to answer all questions which may be asked by representatives of the Press concerning these organizations."

This should be sufficient proof, if none other existed, that it is the

intention of Mrs. Besant to scramble the Liberal Catholic Church and the Order of the Star in the East with the Theosophical Society, and to make it appear that they are parts of the Theosophical Movement. As this cannot be done without misrepresenting what Theosophy is, it is obvious that the purpose of the News Bureau is not to present the truth impartially, but to fool the public as far as may be, in the interest of certain cults which no theosophist ever heard of before Mrs. Besant and her cronies appeared on the scene. That misrepresentation, concealment and general hypocrisy will prevail is a foregone conclusion.

The list of members of the Advisory Committee, several—not all—of whom have won a well-deserved reputation for suppressing information which does not suit their purposes, is a sufficient guarantee that the News Bureau will not be a means of spreading facts, but a sort of kitchen in which they will be pared, peeled, cooked up, sauced and seasoned for the consumption of gullible press correspondents who go to such a source for their information. There is one name I miss; the Bureau hasn't Mr. Jinarajadasa on its Advisory Committee. If it had, its equipment for getting out faked news would be complete. But there are other compensations: several of the members of the Committee disparage strings of titles—"tails initiated from Alpha to Omega," as H. P. B. once put it, and reminding one of a Jabberwock—which are designed to be very imposing, and as far as the British public is concerned, will doubtless be used for this purpose.

Very Happy About It.—I learn from the November-December *Path* (Sydney) that "The terms of settlement between the Theosophical Society and the Independent Theosophical Society have given general satisfaction to all our members. Even our most exacting critics have, so far, refrained from showing any disapproval." This refers to the payment of £3,000 to Mrs. Besant to get her to let the I. T. S. alone. I, too, have no criticism; £3,000 is a cheap price for a wealthy lodge to pay to get rid once and forever of Mrs. Besant and her gang, but I am reminded of the action of a group of American banks. They were greatly pestered by a notorious and exceedingly expert forger, so they clubbed together and paid him a good salary for refraining from forging. He could not resist the impulse, however, so he took to issuing counterfeit nickels. Mrs. Besant is showing her proclivities by issuing counterfeit Messiahs.

The Canadian Theosophist Revives.—*The Canadian Theosophist* for January gives indication of having recovered from the visit of Mrs. Besant to Toronto, and once more appears clothed and in its right mind. Eight-and-a-half pages are devoted to the controversy over the revision of *The Secret Doctrine*. Hon. Mrs. Iona Davey of the Blavatsky Association attacks the revision; "Another Valued Correspondent" defends Dr. Stokes against the criticisms of "A Valued Correspondent" in the December issue; Mr. Pryse's letter of 1897 (see *Carrie* for December) is reprinted; Mr. Pryse repudiates the attitude taken by him in his earlier letter regarding the revision of *The Secret Doctrine*, without, however, showing that his former position was erroneous, and indulges in caustic remarks about Mr. Judge, which we commend to the tender mercies of the editors of *Theosophy*. According to Mr. Pryse Mr. Judge was a dupe of Katherine Tingley and "his mental faculties greatly impaired", and H. P. B. was a liar, or, if you prefer mendacious. He repudiates all the controversial matter he wrote while blinded by his loyalty to Judge. At the present time he appears to be blinded by his loyalty to Mead, or he would never have put forward his defense of Mead for substituting "World" for "Word" in the first paragraph of the "Room."

A Narrow Escape. A friend writes me that he was on the point of naming his new-born son after C. W. Leadbeater, when a copy of the *Critic* fell into his hands. He changed his mind.

Some Recommended Books on Buddhism

The following books on Buddhism are recommended by the Buddhist Lodge, London, for Western readers, and may be had from the O. E. LIBRARY:

Arnold, Sir Edwin—The Light of Asia, pocket edition, cloth (L), \$1.00; red leather, \$1.65.

Poetical account of the life of Buddha and his teachings. A famous classic, still widely read.

The Buddha's Path of Virtue (The Dhammapada), \$1.00.

Carpenter, Estlin—Buddhism and Christianity; a Contrast and a Parallel, \$1.40.

Coras, Dr. Paul—The Gospel of Buddha (L), \$1.10.

An old standard popular treatise; specially commended.

Holmes, Edmund—The Creed of Buddha, \$3.00.

Specially recommended by the Buddhist Lodge T. S.

Olcott, Col. H. S.—The Buddhist Catechism, boards (L), \$0.50.

Recognized as standard and authoritative in Buddhist countries.

Buddhism in England. Issued monthly by the Buddhist Lodge, \$2.00 a year; single copies, 25 cents. From the O. E. LIBRARY.

The History of Atlantis

The History of Atlantis. By *Lewis Spence*. viii, 238 pages, 16 plates. London, 1926. \$3.75 from THE O. E. LIBRARY.

This is an attempt to reconstruct the history of Atlantis from the available geological, biological, ethnological, archaeological and traditional evidences. It is written by the foremost student of the Atlantis problem, himself an experienced archaeologist, and is in no sense an occult book, little or no attention being given to so-called clairvoyant evidences. Mr. Spence makes out a good case for Atlantis as an historical fact, and in so far affords some corroboration of the claims of occult writers.

Other books on Atlantis:

Bownock, Ignatius—Atlantis; the Antediluvian World, \$2.50.

Elliott, W. Scott—The Lost Lemuria and the Story of Atlantis; new edition in one volume, with six maps (L), \$2.75. Based almost wholly on "occult investigation".

Spence, Lewis—The Problem of Atlantis (L), \$3.50.

Atlantis in America \$4.50.

The History of Atlantis (L), \$3.75.

Three volumes based exclusively upon traditional geological, biological, archaeological evidence. Strictly scientific; not occult.

The author is an authority on American archaeology.

Corruption of Original Blavatsky Texts

A set of *Carics* containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. Get the facts for yourself by reading these.

"Buddhism in England"

The January issue of *Buddhism in England* contains as frontispiece a fine colored photograph of H. P. Blavatsky. We cannot supply this issue separately, but it is worth the price of a year's subscription, and may be had by sending \$2.00 for the entire year to the O. E. LIBRARY, specifying that subscription is to begin with the January issue. Other single copies, 25 cents each.

A Specially Selected List of Books

offered by THE O. E. LIBRARY at prices stated, postpaid. Books marked "(L)" will be loaned. Prices subject to change without notice.

Mead, G. R. S.—*Pistis Sophia*, new edition (L), \$3.00.

Did Jesus Live 100 Years B. C.? (L), \$4.90.

Echoes from the Gnosis; eleven volumes of classics (L), each, \$0.60, as follows: *The Gnosis of the Mind*; *The Hymns of Hermes*; *The Vision of Aridaeus*; *The Hymn of Jesus*; *The Mysteries of Mithra*; *A Mithraic Ritual*; *The Gnostic Crucifixion*; *The Chaldean Oracles* (2 vols.); *The Hymn of the Robe of Glory*; *The Wedding Song of Wisdom*.

Kingsford, Dr. Anna—*Life, Letters and Diary*, 2 vols., \$7.70.

The Perfect Way, or The Finding of Christ (L), \$2.90.

Clothed with the Sun (L), paper, \$0.75.

Mundy, Talbot—*The Secret of Ahbor Valley*, \$0.75.

The Devil's Guard, \$2.00.

Notovich, Nicholas—*The Unknown Life of Jesus Christ* (L), \$2.00.

Based on manuscripts said to have been found in Tibet.

Old, W. Gorn—*The Book of the Simple Way* (L), \$1.25.

Translation of Lao-Tze's *Tao-Teh-King*, with Commentary.

Phyllos the Tibetan—*A Dweller on Two Planets*, \$5.00.

Schuré, Edouard—*The Great Initiates*, 2 vols., \$3.70. Also, in separate volumes (L), at \$0.90 each; *Jesus the Last Great Initiate*; *Hermes and Plato*; *Krishna and Orpheus*; *Pythagoras and the Delphic Mysteries*; *Rama and Moses*. The best popular treatises on the Great Initiates.

Sturdy, E. T.—*Narada Sutra; An Inquiry into Love*; from the Sanskrit, with Commentary (L), \$0.75.

A new edition of this beautiful Sanskrit classic on Bhakti Yoga.

Vivekananda, Swami—*Raja Yoga* (L), \$2.00.

Waite, A. E.—*The Way of Divine Union* (L), \$2.65.

The Secret Tradition in Alchemy; Its Development and Records, \$5.00.

Periodicals

THE O. E. LIBRARY takes subscriptions for the following:

Buddhism in England. Published monthly except Aug., Sept., by the Buddhist Lodge, T. S., London. \$2.00 a year; single copies, 25 cents; a few copies for 4 cts. postage.

The Canadian Theosophist. Monthly official journal of the Canadian Section, T. S. The only official T. S. journal supporting the Back to Blavatsky Movement. \$1.00 a year.

The Path. Published every two months by the Independent Theosophical Society in Australia. Thoroughly "Back to Blavatsky." \$1.00 a year.

Theosophy. Monthly organ of the United Lodge of Theosophists. The leading "Back to Blavatsky" magazine. \$3.00 a year; sample copy, 4 cents; single copies, specified date, 35 cents.

The Theosophical Quarterly. The Theosophy of H. P. B. and W. Q. J. \$1.00 a year.

The Occult Review. Monthly, London. By far the best of all general occult periodicals. \$3.00 a year; sample, 4 cents; single copies, specified date, 30 cents.

The Quest. Quarterly, London. Ed. G. R. S. Mead. Comparative religion, philosophy and science. High class. \$2.50 a year.

The British Journal of Astrology. Monthly, London. \$1.75 a year.

Modern Astrology. Monthly, London. Founded by Alan Lea. \$3.50 a year.

The Astrological Bulletin. Quarterly. Ed. Llewellyn George. \$2.00 a year.

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Yearly subscription, United States and Foreign, fifty cents. Single copies, five cents. Issues earlier than June, 1920, one or two copies, five cents; more than two copies, two cents each, single or mixed issues.

FOR THE SERIOUS CONSIDERATION OF OUR MEMBERS

I want to place before our members who are interested in prisoners a serious situation which, I believe, it is within their power to remedy, and which it depends on them alone to better.

Below I give the actual figures of enrollment of new prison correspondence volunteers for the past six years:

1921	1922	1923	1924	1925	1926
105	105	75	96	43	33

Now how does that strike you? It shows that there has been a steady decrease and that the enrollment has fallen off to less than one-third of what it was in 1921.

Let it be remembered that not all of those who enroll continue active. Quite a number find themselves unqualified for such work, lose interest and either remain on our roll as inactive members, or drop out, or resign. Some, on the other hand, continue active and valued members. But those dropping out more than counterbalance the new members who continue active, and the result is that while the number of prisoners calling for correspondents is as great as ever, it is increasingly difficult to accommodate them.

This condition must not be allowed to continue. Prisoners are what they were six years ago; the people in the outside world are the same. It is quite true that because of the crime wave hysteria, and the activities of the press in promoting it, there has been an increasing prejudice against convicts, more and more tendency to regard them as a variety of wild beast which deserves no consideration whatever. Thanks to this it is no longer easy to get letters published in newspapers soliciting correspondents, while those who know what our work is and who are engaged in it seem to feel a growing reluctance to approach their friends with the view of interesting them. "What," say some of these friends, "don't you know you are running a horrible risk? Those men are human monsters. Should they get out of prison they would come right to you and rob you, or perhaps kill and eat you." People who know better don't like to be talked to in

this way, so they fight shy of telling anybody what they are doing, lest they be set down as tempting Providence, running terrible risks, or perhaps incur ridicule as sol-sisters or sentimental fools. They know that this is untrue, but nobody likes to be ridiculed.

There is another class of readers of the CRITIC, more numerous than those who are interested in prisoners, namely the theosophists. Theosophists claim to believe in universal brotherhood, and as a rule are very sensitive to the sufferings of dumb animals. I don't want to indulge in criticism or sarcasm, but it has seemed to me at times that as a class they are far more concerned about the sufferings of beasts than of their fellow men. Nine out of ten are vegetarians, mostly because they do not want to have the poor animals hurt, which is very beautiful and noble; but not one in a hundred gives the least thought to the men who are rotting, physically, mentally and morally, in many of our prisons, quite as unable to help themselves as are the piggies who are being stuck in the Chicago stockyards. I have long sought for an explanation of this fact. Perhaps it lies in the fact that it takes no time nor trouble not to eat a pig, while any manifestation of something more than negative brotherhood does take a little time and effort which would have to be deducted from the contemplation of the Eternal Verities. Doubtless most theosophists have their hands full with this and with the routine duties of life, but there must be some who have a little leisure time and who would really profit themselves, to say nothing of others, by using some of it to learn practical brotherhood. Brotherhood is not a mere philosophical abstraction—it isn't anything unless it is working—and an hour now and then with pen and paper, writing to some man who perhaps has no one to think about him, would be a valuable lesson, to say nothing of the encouragement it would give to the recipient of the letters.

Now I want to put it right up to our members to get busy, to make some effort to interest their friends. If every member who is actively engaged would make an effort to get us one new member in a year we should soon be back on the old basis.

In addition to this, members might again make an effort to get short letters printed in the newspapers, referring those who would be interested in prisoners to us.

It is necessary to say, however, that it is useless to send us the names of persons with whom we might correspond with the idea of interesting them. Abundant experience has shown us that such efforts are wasted and that only direct inquiries are worth answering. Also, that we will not send the names of prisoners to persons who have not enrolled as members.

Please explain to any friend who would like to take up correspondence with prisoners through us that they must enroll as members of the LEAGUE, and that the conditions are: 10 cents registration fee and a subscription to the CRITIC, 50 cents. A little personal information will be of help to us.

Railroaded to Prison?

Note.--While I am not in a position to vouch for the statements contained in the following letter, it presents conditions which are of frequent occurrence and I see no reason for not accepting it at its face value. One cannot long be engaged in such work as ours without discovering that there are men who differ from criminals legally so-called only in that they work through and with the law instead of against it, in order to accomplish their purposes. With the assistance of the law they run people into prison and more frequently into insane asylums in order to get them out of their way, whether because they know too much, to get possession of their property, to satisfy a personal grudge, to make them scapegoats for others' offenses, to save their political face, or what not. Direct framing, perjury, bribery, political influence, official indifference, and above all that thing known as "respectability" are made use of. Two instances are given in this Critic alone. The Tisdale Case narrated in the August, 1926, Critic, is not unusual. For subverting the purposes of criminals of this type the word "muck-raking" has been devised. To cast stones at a lawbreaker is regarded as eminently proper, but to throw them at respectable criminals, that is muck-raking. Christ was a typical muck-raker when he made his uncomplimentary remarks about the Pharisees.

Kind Friend:—

I have promised to lay before you the case of Mr. Leroy Taylor, with the request that you forward it to the O. E. L. L. in Washington. Mr. Taylor is incarcerated in the New Hampshire State Prison under sentence of four to five years for alleged larceny of merchandise valued at \$40.

Mr. Taylor has been shafted to prison four times on false charges preferred by a certain detective who is backed by a million dollar corporation. His motive—personal grudge. Taylor has been convicted on false charges, both by barefaced perjury and perjury instigated through fear by his persecutor. Three times, when he had been arrested (kidnapped) a gun has been planted on him. His funds have long since been exhausted; every attempt to help himself is frustrated; letters written to friends or relatives are intercepted and destroyed; letters to him, wherein any one offers to assist him are promptly destroyed. A friend who by letter had offered to help him traveled two hundred miles to see him, was kept waiting in the prison office three hours, then told that Mr. Taylor refused to come out to see her. His father and sister (poor but honest people) traveled three hundred and fifty miles to see him, but they were refused and were not even permitted to send him a note. The same as his friend that called, he did not know that they had been there. One of his sisters was dragged to the police station, put through a third degree, then threatened with arrest if she tried to help him. The people have been easily gulled and threatened with arrest for aiding a criminal if they in any way tried to assist him. Taylor is virtually planted. He can communicate with no one who can help him. He cannot secure the assistance of counsel except lawyers whom his persecutors may approve of. When he was kidnapped the last time, in 1924, a lawyer employed by the corporation whose detective is persecuting him attached his car for an alleged bill of \$100. The conspiracy was nothing short of highway robbery. Taylor did not owe the lawyer one cent, but the scheme prevented him from selling his car and getting funds with which to defend himself.

In the spring of 1906 Mr. Taylor was left holding a bag for a couple of crooks who he supposed were honest men. A mere boy, inexperienced, he gave a police court lawyer \$500, all his savings, then they landed him two years in jail. In less than five months he escaped. In 1915 this escape became known to the detective who has successfully shanghaied him. And in 1916 he was sent over the road on a frame-up, and has been viciously persecuted ever since. With the assistance of honest people who will not be gulled by crooked police and detectives, Mr. Taylor can prove every statement I have made here, deliberate perjury can be proven in black and white. There is a scheme on foot to give him additional time when he is released from the N. H. prison. A woman stool pigeon was used in the last frame-up and I have advised this man to try to expose them. I will suggest that whatever is done for him be pursued with caution. It is absolutely useless to write to him regarding his case and get it through. If it should become known that any one was trying to help him, they would cover up and block all efforts made. People who have tried to help him have been assailed and ridiculed. If that failed to shoo them away, lying propaganda of a most atrocious nature is the next thing in order. Thus this man is rendered absolutely helpless; he can prove nothing without assistance. If I should become identified in giving this information to the O. E. L. L. I would be either murdered or shanghaied to prison. So I shall send this without my name being known. Could you find someone who would assist Taylor? He is not a panhandler nor a beggar. He is a straight forward, honest sort of fellow, around 38 or 40 years old. He has, I believe a college education, is a thorough musician and is industrious and ambitious. His mind is fertile and it functions on refinement and clean thinking. If any one writes to him, *don't* mention the O. E. L. L. If so it will be tabooed.

In the writer's opinion, this case is ten times more vicious than the George Tisdale case, and it is worthy of the attention of honest men and women. It must be remembered that evidence against this man is so framed that it looks, on the surface, real. The address is, Leroy Taylor, Box 14, Concord, N. H. Who will lend a hand?

Penal Notes

Getting Rid of Daddy.—New Jersey insanity commitment laws seem to be as lax as those of Massachusetts. Recently Dr. Pounds, a seventy-five-year-old physician, planned to marry. The day before the wedding his son and presumptive heir had two doctors sign a certificate of insanity and the old gentleman was hustled off to the state insane asylum. His traitor friends succeeded in getting him released and he was married shortly after. The idea of getting between the lady and daddy's property and having him declared insane so that he could not make a new will is not wholly original, but it would serve the son right if he finds himself left with the proverbial dollar.

Leavenworth "New Era"—During the reign of the late lamented Warden Biddle of Leavenworth Penitentiary the prison monthly, *The New Era*, gradually petered out to a sheet covered with such insipid stuff as was allowed under the circumstances, and finally it ceased to come to us, Mr. Biddle not being one of our particular friends. However, we feel we did not miss much. Now, however, it is picking up under the absence of Biddle and the editorship of Dr. Frederick A. Cook, of North Polar fame, who was so unfortunate as to have had a misunderstanding with the Federal Government, which invited him to bring his trunk and stay just as long as he wished—and longer. Dr. Cook found an old *Corre* which had escaped the eye of Warden Biddle and invited himself to be on our exchange list, of which we are glad. The December issue gives promise that the *New Era* may resume its old rank among prison publications. Incidentally we note that the menu for Christmas day does

not contain eggs, so we suppose that the large consignments reported by Warden Hiddle as purchased have not yet been delivered.

Legal Encouragement of Murder.—The new criminal laws of New York are coming in for much criticism. An interesting point was made by Warden Lawes of Sing Sing recently, who pointed out that the safest course for a robber is to shoot the policeman who tries to arrest him. Lawes said: "The criminal would rather take the chance of shooting the policeman and escaping. If he kills the policeman and is caught—then he must go to prison, but only for twenty years. If he robs, and is caught—forty years."

Crime Decreasing.—Dr. George W. Kirchwey is authority for the statement that quite contrary to popular impression crime is actually decreasing in the United States. A recent U. S. Census bulletin covering the years 1910-1923 shows that criminality has decreased 37.7 per cent during that period. Naturally such data do not receive the attention of the police or the newspapers, the former of which make their living by fighting crime, and the latter by howling about it. The best authorities on juvenile delinquency agree in stating that this is also on the decrease.

Fire in Missouri State Prison.—On January 15th a fire totally destroyed one of the buildings in which 790 negroes were locked in cells. The warden thought that all the cells were unlocked in time to save the inmates, but he wasn't quite sure. The locking of prisoners in cells in buildings which are not fireproof is a serious matter which should receive immediate consideration everywhere. The least that should be done in such cases is the installation of a central unlocking system by which the cells could be thrown open immediately in case of fire. Is it possible that Missouri has no fire inspection laws?

Flogging Not Corporal Punishment.—The ways of the Supreme Court of North Carolina, like the ways of God, are beyond understanding. This court has just ruled that flogging convicts is legal and in accordance with the state constitution, which prohibits corporal punishment. In 1923 the State General Assembly passed an act permitting the flogging of prisoners. The Supreme Court upheld this law and annulled a fine of \$25 imposed by a lower court upon a county prison camp superintendent for flogging a prisoner. As the constitution takes precedence over any acts passed by the legislative body to the contrary, it would seem that there is some subtle distinction between flogging and corporal punishment which only a court in a state tolerating such an abuse can comprehend. We can better understand this decision when we learn that the twenty counties of North Carolina maintain chain gangs containing 1,500 convicts between the ages of 16 and 21 years. Whether or not, as Col. T. L. Kirkpatrick recently told an audience in Raleigh, "the God of Christendom will surely require us to answer at the bar of equity and justice for this un-Christian, brutal and barbarous system," we may be sure that the victims will require society to answer for it; each of them will become an enemy of the society which subjected him to such cruel treatment.

The Beneficent Baumes Law.—Statistics are being published in the New York papers which show a remarkable decrease in crime since the going into effect of the Baumes laws last July. Quite apart from the fact that New York City has a new and apparently much more efficient police commissioner than the talkative but doctryle Enright, this has nothing to do with the justice of the criticisms of the Baumes laws. Nobody is complaining about the application of the Baumes law to really confirmed and professional criminals. The criticism is that as applied to fourth offenders, who are given life sentences, it makes no distinction between previous offenses which are of a relatively light and casual nature, and such as are really the acts of incorrigible criminals, and that it allows to the court absolutely no discretion in the matter. A man may have repented of the sins of his youth and have lived an honest life for twenty or thirty years. Let him then commit even the lightest

sort of felony under the stress of misfortune, if it can be raked up from his record that he once served three terms, to prison he goes for life, and not all the pity of the Judge, the tears of his wife and children can save him from it. And how many who demand the full force of this law have done far worse things themselves!

Honest Robbery.—Under the title "Consumers in Wonderland," *The New Republic*, beginning with February 2d, is publishing a series of articles "Showing What We Get for Our Money." Everybody who is interested in the difference between an "honest" and a "dishonest" thief should read these. As far as I can make out a dishonest thief is one who has been subjected to penalties, including imprisonment, by means of laws enacted by persons who are relieving others of their money on the pretext that they are only charging what the market will bear. Speaking of disinfectants alone, *The New Republic* says: "A disinfecting spray made of formalin, perfume and Lake Michigan water, was marketed under a brand name at \$62 a barrel. When its composition was made known, the price dropped to forty-seven cents a barrel." "Four hundred and ninety-five dollars worth of Listerine has the antiseptic value of a cent's worth of corrosive sublimate." And much more. In New York relieving a person of fifty dollars is a felony, and a fourth such felony entitles the offender to a life term in prison. The producer of the first mentioned article sold it to the purchaser for \$61.52 a barrel more than his stuff was worth, and then was necessary for him to sell it at a profit! And probably he did it thousands of times over. "One piece of jewelry having a setting of 'platinum' valued at \$300, when assayed, showed less than a dollar's worth of platinum." Rabbit fur coats sell as "seal", while cotton passes as "all-wool", and mercerized cotton as "silk." Probably the dealer selling the above "platinum" jewelry is a member of the Jewelers' Protective Association and as such is bellowing for protection against hold-up men, and for life sentences for those who would enter his shop and relieve him of his spurious stuff which he himself is ready to pass off on unsuspecting customers. When one reads the articles mentioned and sees the wide-spread nature of these frauds and impositions, one is disposed to think that it is law, not the act itself, which makes one a "thief", and that prisons exist for the purpose of restraining one class of robbers from robbing another.

To Prisoners Who Want Correspondents

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The CARD is sent every two months to prisoners whose applications have been accepted. There is no charge for enrolment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the LEAGUE.

Flowers from a Neo-Theosophical Garden—XI

(Continued from the February Current)

In the chapter "C. W. Leadbeater in Australia," pages 182-187 of his *Golden Book of the Theosophical Society*, Mr. J. H. R. H. presents such a series of nutcracks that one is driven to choosing between his being either grossly ignorant of his subject, and his indulging in deliberate deception. Here only one of these can be considered. On page 182 he states:

At this time there began, in Australia, a Christian reform movement which had started in England. Bishop James I. Wedgwood, after his consecration in England into the English division of the Old Catholic Church of Holland, came to Australia, where he consecrated Mr. Leadbeater, who had been ordained in the Church of England in 1878.

Now it is a matter of record: (1), that Wedgwood, at the time of his so-called "consecration" as a bishop, was not even a member of the Old Catholic Church, having resigned from it upon being required by the archbishop, Arnold Mathew, to choose between it and the Theosophical Society; (2), that the Old Catholic Church of England, of which Mathew was archbishop, was *not* a division of the Old Catholic Church of Holland, the two having mutually repudiated each other; (3), that the so-called consecration of Wedgwood was performed by one Willoughby, a man of notorious reputation as a sex-perver, who had been dismissed from the priesthood of the Anglican Church for his immorality, had been taken into the English Old Catholic Church by Arnold Mathew and by him consecrated as a bishop, but that Mathew, on discovering Willoughby's antecedents, promptly "unfrocks" him; (4), that some time thereafter Willoughby, the "unfrocks" bishop, and Wedgwood, who was not a member of the church at all, entered into a conspiracy whereby the latter was made into a "bishop of the Old Catholic Church of England." Considered from the standpoint of apostolic succession, therefore, upon which the Liberal Catholic Church lays so much stress, Wedgwood was not only not a bishop at all, but had secured this title by distinctly fraudulent means, and his consecration of Leadbeater, and the consecration of all the priests and bishops of the Liberal Catholic Church to this day, has been the rankest sort of ecclesiastical fraud. Every Liberal Catholic bishop is a fake bishop and every Liberal Catholic priest is a fraudulent priest. Those who have had the opportunity to learn the facts are consciously swindlers; others without doubt are simply dupes, led astray by their faith in those who have swindled them. Leadbeater, who by virtue of his professed power of seeing into the past, should have known the facts, and Wedgwood, who conspired with him to make him a bishop, are nothing but impostors.

Let these statements, which are well-known to be facts, should be doubted or denied, I quote from a personal letter from Archbishop Mathew to the *Current*, dated December 10th, 1918:

I have never made any oath of obedience to the Archbishop of the Dutch Old Roman Catholics, who consecrated me, and I have never, therefore, been under his jurisdiction, and have no intention of placing myself under it.

In 1910 I repudiated all connection with the Dutch Old Roman Catholics because of their departure from their original standards of faith and tradition.

With regard to the Theosophical gentlemen who call themselves "Old Catholics" and claim to have received episcopal consecration from a suspended and expelled ecclesiastic who was unfrocks while an Anglican person and suffered the same disgrace from us when we discovered his antecedents, I can only say that I do not recognize these gentlemen as Christians at all, and I look upon their assumption of the title of "Old Catholic" as dishonest, misleading and ridiculous. Moreover, their "consecration" by the disgraced detraque alluded to was a profane farce, and I am confident that it possessed no validity whatever. The cow does

not make the monk, nor do the trappings and uniform of a Bishop make a genuine Bishop.

I quote further from the letter dated July, 24, 1948, of Bernard H. Williams, secretary of Archbishop Mathew, and written at his direction. Copies of this can be had from the Curia. He says:

(1) Mr. J. J. Wedgwood and his associates are in no sense either Old Catholics or Roman Catholics.

(2) They received such "consecration" as they have, not from the Old Catholics, but from one, formerly an Old Catholic, who had been suspended for the gross immorality of his life, both by the Anglican and Old Catholic Authorities.

(3) That this person (i. e. Mr. Wedgwood's "consecrator,") obtained Old Catholic Orders by concealment and misrepresentation.

(4) Owing to certain providential omissions at this person's consecration, together with the lack of the "intention" and faith which the Catholic Church considers necessary for the giving and receiving of valid Orders, which "intention" and faith no true Theosophist could possibly have or hold, the "orders" received and given by Mr. Wedgwood and his friends are of such a doubtful character that no one, not only the Old Catholics themselves can acknowledge them.

(5) Mr. Wedgwood did not accept "consecration" from the suspended cleric in question until all the Old Catholic Bishops to whom he applied for consecration—both in Holland, America and England had refused his preposterous request.

(6) Mr. Wedgwood and some of his friends in England were for a short time, in communion with the English Old Catholics, BUT NEVER AS BISHOPS. As soon as the Old Catholics became aware of the extent of the claims made by Theosophy, a fact that had been minimized and glossed over by Mr. Wedgwood, they understood, as all honest Theosophists understand, that no one man can at one and the same time be a Catholic and a Theosophist. Mr. Wedgwood, in common with his friends, was therefore asked to withdraw either from the Old Catholic Church or the Theosophical Society. They all, without exception, elected to withdraw absolutely from the Old Catholic Church and remain Theosophists. Every one of them made a written and signed statement to this effect, the originals of which are carefully preserved by the Old Catholics.

So much for the relation of Wedgwood to the English Old Catholics in the opinion of their own archbishop. Now as for Mr. Jinarajada's statement that the English Old Catholic Church is a branch of the Old Catholic Church of Holland.

The assembly of the Dutch Old Catholic bishops, assembled at Utrecht, April 28th and 29th, 1926, made a pronouncement to the effect that the episcopal consecration of the Rev. Arnold H. Mathew "was surreptitiously secured by the production of false testimony, and would never have taken place had the consecrators known that the conditions stated in the questionable documents, and required by our Episcopate, were non-existent." They also stated that on discovery of the facts they "broke off intercourse with him," and "without entering on the question of whether an ordination obtained by sacrilegious fraud can be valid, declare that they have no ecclesiastical relations with those persons, who claim to have received ordination or consecration from the aforesaid person." This is quoted in Resolution No. 27 adopted by the Lambeth Conference of Anglican Bishops, held in the summer of 1920, in refusing to recognize the "orders" of the Old Catholic Church of Great Britain (Curia, October 26, 1921).

That the attitude of the Dutch Old Catholics towards the Liberal Catholic Church is just as uncompromising today is shown by the letter from the present archbishop, E. Kenninck, published in this Curia.

These facts must have been known to Mr. Jinarajadasa, who was visiting Sydney and making reports to Mrs. Besant at the time that the

Sydney Lodge, in 1920, refused to allow Mr. Irving Cooper's name to appear on its program with his ecclesiastical title appended. The Sydney Lodge was unwilling to be sponsor for the faked titles of the Liberal Catholics.

Such, then, is the "Christian reform Movement which had started in England," namely (1), an episcopal consecration secured by false testimony from the Old Catholic Church of Holland by Arnold H. Mathew, and afterwards repudiated by it; (2) consecration of Willoughby by Mathew, who, however, later unfrocked and expelled him because he was discovered to be a sodomist; (3) consecration by this ex-bishop and ex-Old Catholic of Wedgwood, who was not a member of the church, and who later had to resign from the "church" he had created through fraud because he, too, had been detected in sodomistic practices. In 1919 three of the five bishops constituting the then hierarchy of the Liberal Catholic Church were sex-perverts. The head of them was not only this, but a swindler as well.

Speaking of the cancellation of the charter of the Sydney Lodge by Mrs. Besant (page 187) Mr. Jinarajadasa states that the Lodge did not appeal to the General Council. He does not state, however, that the Lodge *did* appeal to Mrs. Besant for a hearing previous to the cancellation, a request which she ignored. This letter, signed by Mr. Greig, the Secretary, will be found in the February Curric.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the Curric. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

The Dutch Old Catholic Archbishop Spurns the L. C. C.

Arlington, Va., November 15th, 1926.

Dear Dr. Stokes:—

That not only the pure theosophical teachings of Madame H. P. Blavatsky have been corrupted, distorted and perverted by the Leadbeater-Annie Besant combination and its minions, but that those people also handle the truth more or less recklessly in regard to their "Liberal Catholic Church" is only too evident from the letter I received from the Archbishop of the Old Catholic Church in Holland.

I wrote to this Bishop, quoting what is said in the "Liberal Catholic Leaflet, No. 1," published by the "Saint Alban Press" at Los Angeles in 1921, namely:

"It [the Liberal Catholic Church] was formerly known as the Old Catholic Church in Great Britain, its Episcopal Succession being derived through the ancient archiepiscopal See of Utrecht, in Holland, the Mother-See of the Old Catholic Church."

And in the "Declaration of Principles", page 4:

"The Liberal Catholic Church recognizes seven fundamental Sacraments . . . To ensure their efficacy to the worshipper, it guards with the most jealous care the administration of all sacramental rites, and has preserved an Episcopal Succession, which is 'negotiable,' i. e. *acknowledged as valid throughout the whole of these churches of Christendom which maintain the Apostolic Succession of Orders as a tenet of their faith.*" (Italics mine.)

In reply to which the Archbishop wrote me the following letter (the original is in Dutch):

"In reply to your letter of September 13th, I herewith inform you, that the Old Catholic Church of Holland has nothing to do with the Liberal Catholic Church and does not want to have anything to do with it. The Apostolic Succession, it alleges to have received from us, is not recognized by us, as A. Mathew, from whom it is derived, has obtained with us the Bishop-consecration in an unjust way.

Hoping to have complied with your request,

"Yours faithfully,

(Signed) "F. KENNEDY"

The letter is dated Utrecht, October 4th, 1926.

I urgently request that you publish the above-mentioned statements in their entirety.

Sincerely yours,

H. A. KUYPER

Note by the Editor.—The Lambeth Conference of Anglican bishops, held in England July 5th to August 7th, 1920, which was attended by 252 bishops, including 12 archbishops, from all parts of the world, adopted the following resolution (No. 27):

"We regret that on a review of all the facts, we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extension overseas as a properly constituted church, or to recognize the Orders of its Ministers."

This, mind you, was before the time that the Leaflet No. 1 above referred to, and which is still in circulation, was published. To say that:

"The Liberal Catholic Church . . . has preserved an Episcopal Succession which is 'negotiable', i. e. acknowledged as valid throughout the whole of those churches of Christendom which maintain the Apostolic Succession of Orders as a tenet of their faith"

is simply a lie, no less.

Priest Sheehan, in his booklet *Teaching and Worship of the Liberal Catholic Church*, published by St. Alban Press, Los Angeles, 1925 (page 36) evades the difficulty with an ingenuity which should have earned him episcopal consecration by saying:

"The rites of the Liberal Catholic Church are performed according to tradition, and its Apostolic Succession is derived from the Old Catholic Church of Holland, the Orders of which are recognized as valid throughout Christendom. Therefore the Liberal Catholic Church is a Catholic Church."

While it may be true that the Orders of the Old Catholic Church of Holland are recognized as valid throughout Christendom—a matter on which I have no information—this church declines to recognize the Liberal Catholic Church as its legitimate offspring, as we have seen above. In fact, it appears to be a case of immaculate conception, the Holy Virgin in this case being the anything but immaculate James Ingall Wedgwood, the role of Holy Ghost being played by Frederick Samuel Wiloughby, unfrocked priest by vocation and sodomist by avocation. It's a sordid story, but then, roses may grow on dunghills.

The Apostolic Succession in the Liberal Catholic Church

In the *Nieuwe Rotterdamse Courant* (one of the most important daily papers in Holland) of December 3, 1926, was published an article discussing the legitimacy of the apostolic succession of the Liberal Catholic Church from the standpoint of the Old Catholic Church in Holland, "unless the L. C. C. has a different idea of the term apostolic succession than from what it really means."

And the conclusion is that the L. C. C. misunderstands the term. The article states: "The cardinal point is this: It is not only what we think of the consecration of Mathew—whereby as is well known, a deliberate fraud was practised and if aware of this, bishops who are consecrated by him become his accomplices—but especially whether Bishop

Wedgwood, the 'founder' of the L. C. C. is consecrated in accordance with the ecclesiastical rules. For a valid and legal consecration as bishop is among other things also required an ecclesiastical election which *proves the existence of a church needing more than one bishop.* This refers to acts performed by Bishop Mathew during the period of 1910-1916 in which period the foundation of the L. C. C. falls, of which very little is given out."

After giving some technical explanations concerning the necessity for consecrating bishops for different positions it is further stated that "it would be important to know on what grounds and what compelled Mathew to consecrate twelve—it is asserted that there were even twenty—bishops among which are the names of F. S. Willoughby, R. Gauntlett and R. King, of which the first mentioned was the consecrator of Wedgwood."

In the article is said that only an ecclesiastical court can decide about the validity of the how and why of all these consecrations. It is obvious that the consecration of bishops is not such a simple matter as one would think and it is doubted whether everything was valid and Wedgwood really the bishop he claims to be. "If so, why did he not legitimize himself when the Lambeth conference, held in 1920, made the resolution that it could not acknowledge the so-called Old Catholic Church in Great Britain (under the former Bishop Mathew and his successors) as a rightly constituted church nor accept her consecrations?"

In an open letter to the Archbishop of Canterbury Wedgwood has tried to justify himself, but aside from a number of useless arguments, this letter does not contain much that can give us hope for any probability in presenting the foundation of the L. C. C. as a Catholic branch on the old tree. Wedgwood writes: "When in 1915 Archbishop Mathew subjected himself unconditionally to Rome, the movement passed into the hands of myself and my colleagues." This certainly is a very vague declaration of transference. Moreover, it does not explain why Bishop Mathew promoted himself to archbishop nor why he surrounded himself with so many bishops in such a small and insignificant church movement."

"Then follows the announcement that he (Wedgwood) has founded the L. C. C. and his statement of principles and it is just this statement which proves that he meant something quite different from a continuance of the English Old Catholic Movement. "That 'something quite different' is for us one more reason to deny absolutely the passing of the apostolic succession on to him."

A detailed and technical explanation is then given of the meaning of the apostolic succession, showing the absurdity of the L. C. C. to lay claim to it. It is furthermore pointed out that the declaration of the L. C. C. is contrary to that of the Old Catholic Church as well as to that of the Roman Catholic; that its explanation of the scriptures, creed and liturgy is quite different. "The religion of the L. C. C. is a mixture of theosophical presentations and spiritistic ideas, whereby magic forces are ascribed to certain sacred rites. Herchy, to be sure, they make use of the Catholic rituals and missals so that the impression of Catholicism is given."

"The work of Bishop Wedgwood lacks, notwithstanding its name, the principle and the life force of the Catholic Church. His sect is an outside-church phenomenon without any Catholic character."

Note by the Editor—The statement made by Mr. Wedgwood to the Archbishop of Canterbury, as quoted above, that "When in 1915 Archbishop Mathew subjected himself unconditionally to Rome, the movement passed into the hands of myself and my colleagues," is flatly denied by Archbishop Mathew himself. In a letter to the Curia, dated Walmer, England, December 10th, 1918, it is stated:

In December, 1915, it is true that I *offered* to submit to the ecclesiastical authorities. I did not, however, submit because my offer was met

in such a manner by those gentlemen, as to make it impossible for me to accept the conditions they chose to impose. I therefore remained in *statu quo*.

(Signed) ✠ ARNOLD H. MATHEW.

In a further letter to the *Curie*, dated Walmer, February 9th, 1919, Archbishop Mathew says:

The report of my "unconditional submission to Rome" appeared in the London "Church Times" of 29th November, 1918. I contradicted it in the following issue of 6th December, and in the London "Guardian" of the same date. . . . I have never been "reconciled" to Rome since I resigned my benefice in 1889, 39 years ago. As you truly say no matter how these Krotova people may choose to label their ridiculous hatch-potch of pseudo-Catholicism and pseudo-Theosophy, they can never rid themselves of the taint they contracted by applying to Willoughby for so-called "consecration," and passing it on to Lendhearer! In my opinion the corruption of lads and youths by unnatural men is about the worst and lowest form of vicious degradation to which a man can descend, and I am very glad indeed that you have expressed yourself so candidly on the subject.

(Signed) ✠ ARNOLD H. MATHEW.

And yet it is stated in the "Table of the Apostolic Succession of the Old Catholic Church" (*Liberal Catholic Quarterly*, April, 1919, page 36) that Mathew "offered his submission to the Roman obedience, 1915, from which time the movement has had no further connection with him" (!), Willoughby, the unrocked bishop, made Wedgwood into a "bishop" in 1916, and the latter was then "elected" Presiding-Bishop of the British Empire. And yet Archbishop Mathew continued to be Archbishop until his death, some time subsequent to the above letter. It is therefore clear that the report of his having submitted to Rome was started and continued despite his public denials by interested persons for the purpose of sidetracking him while they, the conspirators, started a new and unauthorized movement with fraudulent bishops under the pretense that it was the original Old Catholic Church of Great Britain. In fact, it is hardly possible to imagine a more unconscionable set of impostors—to say nothing of lewd fellows of the baser sort—than those who gave birth to the present Liberal Catholic Church.

To Our Theosophical Readers

I do not know how many who are interested in the theosophical section of the *Curie* ever glance at the part having to do with prisons and prisoners. This time, however, I ask those who are in the habit of beginning the *Curie* in the middle to read the first article—it has something for them also.

Back to Blavatsky in London

The United Lodge of Theosophists, 62, Baker Street, London, W. 1. Theosophy as taught by H. P. Blavatsky and W. Q. Judge.

Study Class, by Question and Answer, Wednesdays, 8.15 P. M.

Public Lectures, Sunday, 8.15 P. M.

Library and Reading Room open daily 2.30 to 5.30 P. M., except Saturdays and Sundays.

The Blavatsky Association. Independent. Formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion, as given by her in *The Secret Doctrine* and her other works. Information as to membership, study classes, library, etc., from the Headquarters, 26, Bedford Gardens, Camden Hill, London, W. 8.

The Judge Lodge of the Theosophical Society studies and promulgates the Original Teachings as given out by H. P. Blavatsky and W. Q. Judge. Meetings for the public and students every Thursday, 7 P. M., at Priscilla Tea Rooms, 29, Great Russell Street, Bloomsbury, London, W. C. Full and open discussion encouraged.

The Buddhist Lodge. Independent. Object, "To form a nucleus of such persons as are prepared to study, disseminate, and endeavor to live the fundamental principles of Buddhism." Meetings alternate Mondays at 7.30 P. M., open to all interested. Inquire of Miss Aileen M. Finkner, 201a, Horseferry Road, Westminster, London, S. W. 1.

The London Lodge of the Theosophical Society. This Lodge is in sympathy with the original teachings of H. P. Blavatsky and the "Back to Blavatsky" movement. No information as to meetings at hand. Inquire of Lt. Col. C. L. Peacocke, 5, Tregunter Road, Kensington, London, S. W. 10.

The Society of the Divine Wisdom, 25, West Kensington Gardens, London, W. 14. Group for the study of *The Secret Doctrine*, Mondays, 8 P. M.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Critic* for one year.

At the Periscope

Why She Compromised.—*The Canadian Theosophist* for January (page 238) is authority for the statement that Mrs. Besant compromised the suit against the Independent Theosophical Society (Sydney) for £3,000, instead of holding out for the whole property, valued at £120,000, because the lawyers insisted that Mr. Leadbeater should be placed on the witness stand. Clearly, then, it was worth £117,000 to Mrs. Besant to prevent Leadbeater being called on to testify and to being subjected to cross-examination. Quite likely. It will be remembered that the Kollerström libel suit against the *Sydney Truth* was called off by the plaintiff because an exposure of Leadbeater was threatened, the plaintiff paying all the costs incurred by both sides. Adyar knows well enough that an exposure of Leadbeater in court would result in an intolerable stench and will take no risks; the skeleton must stay in the closet at all costs. It is further stated that the £3,000 was paid by the Independent Society, not in recognition of Mrs. Besant's claim but on account of its share of responsibility for the bankrupt Morven Garden School. As this school was the property of the Australian Section one wonders why the money should have to pass through the hands of Mrs. Besant. Considering Mrs. Besant's action in throwing the Sydney Lodge out of the Section by cancelling its charter it can only be designated as an act of generosity shown to those who had attempted to rob it.

Note from Peking.—I learn from Mr. Basil Crump, who is living in Peking and working on a paper controlled by Marshal Chang-tso-lin, that the Tashi Lama of Tzigadze, Tibet, head of the Gelubka Order of Buddhist monks, or Yellow Caps, has been in Peking for two years, actively propagating Buddhism. It is hoped by Marshal Chang-tso-lin to use Buddhism to counteract the spread in Northern China of Bolshevik influences which are said to be active in the Cantonese districts. This is interesting and should be called to the attention of Secretary of State Kellogg. Perhaps the Tashi Lama might be induced to visit Mexico. Mr. Crump's connection with the newspaper allows him to publish articles on Buddhism (in English) and to issue them as reprints.

"Bishop" Arundale Retires.—"Bishop" Arundale, Drum Major of the Australian Section, T. S., is a splendid example of what he advises every theosophist to be—a practical Idealist. In the November *Australian Theosophist* he tells us of his recent trip. After devoting some pages to an account of his various lunches and of the charming ladies with whom

he hobnobbed and exchanged compliments he informs us that on Friday night, November 12th, he went to "well-earned bed." This is highly important news, worthy of standing on the records of the Australian Section for the benefit of posterity, but it is not complete without his stating whether he wore pajamas or a nightie, or just went to bed with his pants on. Probably this was an oversight due to the printer calling for copy and it is hoped it will be corrected in his future chronicles, for nothing is of too small importance for the "Bishop" to tell us of himself. Besides, he is a follower of Krishnamurti, of the New Gospel of Clothes.

Ode to Krishnamurti.—The Krishnamurti talk gets ever wittier. *The Australian Theosophist* for December prints a poem to Krishnaji, reprinted from the Los Angeles *Illustrated News* of September 30th, in which we are told that he "comes with rolling drums, And banners swaying in the breeze. His message falls Like golden crumbs From desert trees." Of just what the message is we are not apprised, but it doesn't matter, for "Where life leaps from Death's withered sod, From swirling dust And reeking mire He looks to God!" Then, too, "He daves to mock the burning sun, And dance with Mars Among the stars, And walk with Christ upon the waves," and "There is no mountain peak so high He cannot scale, There is no trail That God has made, he cannot find." And more of the same. Jesus entered Jerusalem riding on an ass, but Krishnamurti rides on the backs of thousands of them, among which the author of this doggerel, one Oliver Allstorm, is one of the greatest, to say nothing of George S. Arundale, who prints it in his magazine. No wonder Krishnaji "doesn't care a damn for Chicago."

Movements of the Sapes.—It is definitely announced that Mrs. Besant will leave America in March for Australia, where she will preside at the Sydney Convention at Easter (April 17th), and thence will go to England to preside at the London Convention, June 4th-6th. Mr. Jinarajadasa will arrive in England in May. Mr. Arundale has in prospect an American tour during the early autumn, but then Mr. Arundale has a way of not doing what he expects to do. Mr. Krishnamurti, now a full-fledged Messiah, will remain at Ojai for the present and be nursed by Lady Lutyens. Mrs. Besant says she expects to spend three months each year at Ojai, where she has started a community, or "cradle of the sixth race," which will divide its time between adoration of the New Messiah and raising prunes for constipated theosophists.

Mr. Kunz on Sex.—Mr. Fritz Kunz has turned aside for a moment from his regular duty of herding converts to Krishnamurtiyism to write a booklet on *Sex Concepts for the New Age*, which is published by the Theosophical Press. Like all that Mr. Kunz writes, it is edifying and amusing. We learn, for example, that "in your early years you should be devoted to the Holy Ghost, in the middle period to the Son, and in the last period to God the Father" (page 20). He maintains the appearance of an "intermediate sex" in this country, and bases it (page 16) on seeing a girl in a bathing suit on the beach, whom he mistook for a boy. Confirmation into the church, says Mr. Kunz, gives you the right to reproduce yourself (page 21), which Mr. Kunz designates as "grand." I always thought that confirmation and matrimony were separate sacraments, but it would seem that the latter may be dispensed with. Still more interesting is the statement (page 22) that in India it is the duty of the married man "to give birth to children." No wonder the men of India are dissatisfied; they have this duty in addition to shaving. When two people are married in church they are married by God with the assistance of a priest, and their two auras are seen by a clairvoyant to fuse into one and so remain (page 20). This, says Mr. Kunz, explains why a father feels uncomfortable when a baby is being born in the house—he is taking part in the parturition. No wonder polygamy has gone out of vogue. Altogether Mr. Kunz's little book is a casket of scintillating gems, and costs only a quarter.

The Life of Pythagoras, by Iamblichus

Thomas Taylor's translation of Iamblichus' *Life of Pythagoras* is considered the best treatise on Pythagoras in the English language. It has long been out of print, but has just been republished. The edition is limited to 500 copies and is likely to be soon sold out. So better order at once. Price, from THE O. E. LIBRARY, \$6.00.

Something That Surprises Us

It surprises us that many persons who will read all sorts of theosophical books in search of truth cannot be persuaded to read the back volumes of the magazine *Theosophy*, which contain many reprints of invaluable articles by H. P. Blavatsky and W. Q. Judge. We have a complete set for loaning, one volume at a time (limited to U. S. and Canada), on the usual terms, a deposit of \$2.00 against which postage and a small charge to cover wear and tear are assessed.

The Kabbalah

The Kabbalah Publishing Company has just issued a revised and enlarged English translation of Adolph Franck's "The Kabbalah." This classic work, originally published in French, treats fully of all the aspects of the theosophical teachings of the Jews known as Kabbalah. 326 pages. From the O. E. LIBRARY, \$5.00.

Other books on the Kabbalah:

Ginsburg, C. D.—The Kabbalah; Its Doctrines, Development and Literature \$2.35.

Muthers, I. MacGregor—The Kabbalah Unveiled (new edition), \$5.00.

Waite, A. E.—The Doctrine and Literature of the Kabbalah (L), \$4.00.

Westcott, W. Wynn—Introduction to the Study of the Kabbalah (new edition) (L), \$1.30.

Last Chance!—Out of Print Rider Books!

The following books, published by Rider & Co., London, are now out of print. We have a few left at reduced prices all unused. Please state substitutes.

Brackett, E. A.—The World We Live In (spiritualistic), \$0.60 (from \$0.90).

Carrington, Hereward—The Problems of Psychical Research, \$1.75 (from \$2.65).

Clergyman of the Church of England—Reincarnation and Christianity, \$0.40 (from \$0.60).

Dallas, H. A.—Mors Janna Vitae? \$0.60 (from \$0.90).

de Sennicour, E. P.—Obermann; Introduction by A. E. Waite, \$1.40 (from \$2.10).

Cranford, Hope—Ida (Lymond and Her Hour of Vision (psychic fiction), \$0.80 (from \$1.60).

Filkin, Roland—Aga Haffi, the Mystic (psychic fiction), \$0.80 (from \$1.60).

Edlund, U. G. Flastus; Leaves from the Life of an Immortal (psychic fiction), \$0.65 (from \$1.25).

Lees, R. J.—The Heretic (psychic fiction), \$0.80 (from \$1.60).

Firding-Odd, Ber. F.—Is Spiritualism of the Devil? pp., \$0.40 (from \$0.60).

Hall, J. Arthur—New Evidence in Physical Research, \$0.85 (from \$1.25).

Johnson, Ethelbert—The Altar in the Wilderness, \$0.40 (from \$0.60).

Jones, Amanda T.—A Psychic Autobiography, \$1.00 (from \$1.60).

Mystics and Occultists Series, as follows, each \$0.40 (from \$0.60):

Saint Francis of Assisi; Dr. John Dee; Franz Anton Mesmer; Joan of Arc; Martin Luther; Giordano Bruno; Prentice Mulford; Andrew Jackson Davis; Roger Bacon; Joseph Glanvill; Joannes Baptista van Helmont; Cornelius Agrippa; Zoroaster; Sweden-

borg; Jacob Boehme; Paracelsus; Thomas Lake Harris; Raymond Lully; Louis Claude de Saint Martin.
 O'Donnell, Elliott—Byways of Ghostland, \$1.00 (from \$1.25).
 Paget, Lady Walburga—Colloquies with an Unseen Friend, \$0.85 (from \$1.25).
 Papus—What Is Occultism? \$0.55 (from \$0.70).
 Sampson, Rev. E. Holdru—Ekklesia, \$1.20 (from \$1.75).
 Waite, A. E.—Steps to the Crown, \$0.60 (from \$0.90).
 The Turba Philosophorum, or Assembly of the Sages (alchemical), \$1.50 (from \$2.10).
 Wright, Dudley—The Epworth Phenomena; Psychic Experiences of John Wesley, \$0.65 (from \$1.00).

Back to Blavatsky!—Read Blavatsky Books!

Those who earnestly desire to learn what Theosophy, as taught by the Masters, really is, will not concern themselves with the various spurious, perverted and adulterated versions to be found in recent books which are being forced on the public as real Theosophy, but which are largely based upon the unproved assertions of self-proclaimed psychics and leaders; neither will they seek it in the claims of mediums.

Celebrate the coming White Lotus Day and honor the memory of H. P. B. by reading and getting your friends to read her books.

The following are *genuine* theosophical books, by H. P. Blavatsky, and are authorized and undoctored versions, as far as such exist. Books marked (L) will also be loaned.

Blavatsky, H. P.—Isis Unveiled. London edition in 2 volumes (L), \$10.25; Point Lonia edition in 4 volumes, \$12.00.

The Secret Doctrine; photographically reproduced reprint of the original and *only* authorized edition; 2 volumes on India paper bound in one volume (L), \$7.50.

A Key to Theosophy; reprint of the original and *only* authentic edition (L), \$2.00.

A Modern Panarion; a collection of miscellaneous papers by H. P. B. (L), \$3.00.

A Theosophical Glossary \$2.00.

The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.

Transactions of the Blavatsky Lodge (London) (L), \$2.00.

H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.

The Voice of the Silence; *only* authentic edition; cloth (L), \$0.75; leather, \$1.00.

Practical Occultism, and Occultism versus the Occult Arts, (L), \$0.50.

Nightmare Tales (L), \$1.25.

Five Messages to the American Theosophists, paper, \$0.25.

Five years of Theosophy (L), out of print.

Papers by H. P. B. and others from the first five years of *The Theosophist*. Important for *Secret Doctrine* students.

Blavatsky Quotation Book; paper, \$0.60; cloth, \$1.00.

A quotation from H. P. B. for each day of the year.

The Letters of H. P. Blavatsky to A. P. Sinnett, (L), \$7.50.

Transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. H. P. B. as revealed by herself.

Au Pays des Montagnes Blanches, paper, \$0.90.

In French only; translated from the Russian of H. P. B. A book of travel and adventure.

Students of H. P. Blavatsky should also read:

The Mahatma Letters to A. P. Sinnett, (L), \$7.50.

The letters of Masters M. and K. H., transcribed by A. Trevor Barker from the originals in Mr. Sinnett's files. The most important theosophical book of this century.

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COUNTY JAILS IN ALABAMA

Report of the State Prison Inspector of Alabama for the Two Years Ending September 30, 1924. The same, for the Two Years Ending September 30, 1926. By Glenn Andrews, M.D., State Prison Inspector.

Alabama has 67 counties and each of these counties has a jail, these jails harboring in the course of a year upwards of 30,000 prisoners. These are coming and going all the time, and the average population of the jails at any one time is in the vicinity of 2,500, the average time served being at present about eleven days. The state exercises a strict control over the county jails, and provides a prison inspector with a corps of assistants, the provision of the law being that the chief inspector shall be a physician of good standing, with thorough acquaintance with sanitary science, who shall be chosen by the State Commission of Public Health. The present incumbent, Dr. Glenn Andrews, has occupied the post for several years and we are indebted to him for a very instructive and interesting series of biennial reports. Even if one allows for possible official coloring, if one compares these reports with Fishman's *Crucibles of Crime* and the report of Votaw on the Pennsylvania jail system, one must conclude that Alabama is far ahead of many other more pretentious states in this regard. For several years, it is pleasing to note, one of the deputy prison inspectors has been a woman.

It is the intention of Alabama that nothing shall be left undone to contribute to the physical health and well-being of its jail inmates, and this may offset in a degree its backwardness in the matter of leasing convict labor to irresponsible persons. Not only is the sanitary control of the jails especially stressed, but there is an elaborate system of inspection. The following inspections are provided for by law:

(a). The state prison inspector or one of his deputies must inspect each county jail at least twice a year. This also includes municipal jails in cities of 10,000 population or over.

(b). The county grand jury is required to make an inspection "from time to time".

(c). The county health officer must inspect once a month.

(d). The judge of probate or clerk of the circuit court must visit the jail once a week at an hour not announced in advance.

That provides for nearly seventy inspections of each jail in the course of the year, and woe to the sheriff who allows a speck of dirt to be found. He is, if the law is enforced, fined anywhere from \$10 to \$100 for each offense.

Among the many sanitary regulations, some of them direct legislative enactments, others orders of the prison inspector under the authority of the law, we read that personal cleanliness of the inmates is strictly enforced, and as far as possible makes up for lack of godliness. Every inmate, as well as his clothing, must be thoroughly purified before he can take his place with the elect on the inside; he must take two full baths a week at the least, and is provided with hot water, soap and individual towel. Clothing must be kept scrupulously clean, as must likewise the bedding. Washable bedding must be laundered once a week, mattresses and blankets cleaned as often as necessary, and no prisoner is allowed to sleep in a bed which another has occupied until it is thoroughly cleansed in every respect.

The jail must be thoroughly swept each day, and completely scrubbed twice a week with soap and hot water, this including the floors, walls, windows and bars. In addition it must be painted throughout twice a year with the best quality of white paint.

The prisoners are not permitted to cook or have food in their cells, this attracting vermin. The cooking and eating utensils must be well washed and protected from dirt; the kitchen must be screened against insects and all food must be kept in covered receptacles.

All prisoners with contagious diseases must be immediately isolated.

In fact, one could find few homes, even of the better sort, where the sanitation is as well ordered as in even the humblest Alabama jail, provided the seventy inspections yearly are properly carried out and the sheriff kept in due fear of the fines provided against his negligence.

As a result one finds that there were only four deaths in the entire standing jail population of about 2,500 in 1925 and only fourteen in 1926, which compares favorably with any outside community. It would seem that here the jail labor problem is largely solved—the inmates are kept busy bathing, scrubbing and otherwise keeping themselves and their home clean.

Dr. Andrews gives much space in both of the reports to the momentous problem of feeding the prisoners. Prior to

1921, the old-fashioned "fee system" was in vogue, according to which the sheriff receives a fixed allowance for each prisoner, but is not required to render any accounting of his expenditures. The natural result was that he spent as little as possible on the prisoners and put what he could save in his own pocket. As the prisoners grew thinner the sheriff's bank account grew fatter. It is said that one sheriff rescued—in one year—for his personal account—as much as \$20,000 from the stomachs of his wards. In fact, so universal was this, and so well established by precedent, that the sheriffs came to look on this sort of graft as one of the perquisites of their office, to which they had a legal claim, and so it happened that when a new system was introduced in 1921 some of the sheriffs actually asked the courts to protect them in their grafting, but naturally without success.

Under the new law every sheriff is allowed a certain sum for supplying food for each prisoner, and a small additional sum for serving it, and is required to make detailed and careful reports to the prison department, and woe to the sheriff who tries to slip a little into his own pocket—the law expressly states that he shall be treated as if he had stolen it. Now that the sheriffs have learned that the law means just what it says the system is working satisfactorily.

The food schedule allows for each prisoner a sum varying with the number of inmates, as follows:

1-10 prisoners.....	60 cents a day each.
11-20 " 	50 " " " "
21-40 " 	40 " " " "
Over 40 " 	30 " " " "

In addition the sheriff receives as remuneration for serving the food:

1- 5 prisoners.....	25 cents a day each.
6-10 " 	20 " " " "
11-85 " 	5 " " " "

with the provision that he is to receive not less than \$1 and not more than \$6, no matter how many prisoners there may be.

While the state pays for the food, the county pays for the cooking outfit and eating utensils.

Alabama sheriffs are still remunerated by a fee for each arrest made. This, as Dr. Andrews rightly remarks, offers an incentive for false arrests, and he recommends the substitution of a fixed salary commensurate with the duties they are called upon to perform. The sheriff is permitted to supply food from his own farm or garden, but here, too, there is an opportunity for overcharging.

Admirable as is the jail system, it appears that the counties still make a practice of leasing convicts to corporations for work in mines or timber camps, and that these are subject to

only casual inspection, and are fed by the concern leasing them. As these concerns have no interest in the convict other than the amount of work they can extract from him, and are often none too scrupulous in the methods employed, abuses frequently arise through insufficient feeding, brutality to the sick, beatings, etc. There have been various scandals in this connection, but they are not referred to in the report.

Some of the counties have attempted to use convicts on outside work, such as road building, but with indifferent results, and have resorted to the pernicious leasing system. This is a cheap and easy way of evading an imperative moral responsibility. The punishment of the convict is the affair of the state and carries with it certain obligations; it should not be delegated to any private concern which has no interest in his moral or physical welfare.

The following data show the number of jail prisoners in Alabama jails for several years, each year terminating September 30th:

1922.....	25,819
1923.....	27,602
1924.....	29,950
1925.....	32,268
1926.....	29,933

From this it appears that in Alabama, at least, the "crime wave" reached its height in 1925 and is now on the ebb.

The system of county poorhouses in Alabama is likewise under state control, and these are, but in a less degree, under the supervision of the state prison inspector. The report gives the state laws regarding them, which do not concern us here, but it is interesting to note that the Alabama law requires that "The father, grandfather, brother, mother, grandmother, child, or grandchild, of any poor persons unable to maintain themselves, being of sufficient ability, must support such persons, and failing to do so" the county may sue any such relative, if of full age, or all of them, to recover at the rate of \$8 a month for taking care of them.

A Brilliant Result

Thus far our appeal to members to interest themselves in getting new members who will correspond with prisoners has failed brilliantly and far beyond our expectations. We have received three new members! Think of that, will you? **THREE NEW MEMBERS!** That means that perhaps six more prisoners can be provided for!

We have, however, received sundry interesting letters, which are herewith acknowledged. Several of these said in effect: "I do hope you will get more to help you in your worthy work; as for myself, I limit myself to good wishes." Some have just married, and are therefore too busy; others are still more busy trying to get married (though they don't say so), and one is too busy being a theosophist. One even hinted that writing to the wicked editor is equivalent to corresponding with a convict.

Another suggests that the *Carric* drop Theosophy and devote itself to prison matters entirely, while another asks us to cut out the prison section and fill up with Theosophy. It is an actual fact that the space given to prison affairs in the *Carric* is considerably larger than the relative interest shown in it. It is hardly an exaggeration to say that nine-tenths of the letters received are from those interested in the second section and that a vote taken among subscribers would be largely in favor of dropping the prison section entirely. We don't intend to be driven to this if we can help it, but we must have co-operation.

Penal Notes

Danger of Capital Punishment.—Colney Dahney has been serving a life sentence in the Kentucky State Penitentiary for the murder of a sixteen-year-old girl, Mary Vickery, on the testimony of Marie Jackson, who swore to being an eye-witness. Recently Mary Vickery turned up alive and none the worse for having been murdered. She had left home because she was dissatisfied. Now Dahney says that Marie testified against him because he refused to leave his wife and children and run away with her. Fortunately Dahney does not live in Arkansas and has been pardoned by the Governor. There are two morals to be drawn from this incident. One is the danger of hanging a man on the testimony of an eye-witness; the other being, if a girl wants you to run away with her, think twice before you refuse, otherwise she may have you hung or sent up for life.

Baumes Crime Bill Mill Extended.—An appropriation of \$50,000 for extending the Baumes Crime Bill mill for another year has been approved. In this I concur. \$50,000 is not too much to pay for getting a commission of men to prove that given the opportunity there is no extreme to which professional or hired crime preventers will not go. In addition to the numerous measures put over by this committee last year, it had this year forty-one new crime bills before the New York legislature. Among this mass of half-digested material vomited forth in the course of earning their salaries is a bill which creates a presumption of felony against any person who purchases anything whatever before he has satisfied himself of the vendor's legal ownership of the same. If it happens to have been stolen you would have to prove that you should not go to prison. In contrast to this committee's painful efforts to prevent crime by turning out new laws by the yard, Justice Crain, in a Sunday afternoon talk before the West End Y. M. C. A., assured his hearers that the prevention of crime is simple enough. All you have to do is to teach obedience to God and the laws of Moses and you have it. Here is something for the Baumes committee to think of. It might propose a bill making it a felony to disobey God or Moses, and providing for imprisonment for life for a fourth offense. To catch the naughty bird who disobeys God or Moses and who declines to surrender to the police voluntarily, the old method of putting salt on his tail might be ordered.

Baumes Committee Delinquencies.—The New York Legislature has been struggling with the forty-one new crime bills presented to it by the Baumes Committee. One of these bills provides that all occupants of an automobile shall be presumed to be guilty of carrying a pistol which is found in the car. To be safe in future no one can accept an invitation to ride without first having his companions examined by a policeman. Should a sunship occur and a pistol drop from someone's pocket the whole load is bound for jail. Another bill permits a thief to testify against a "fence", or receiver of stolen goods. It is said that this would lead to blackmailing of innocent purchasers, which is quite possible, when another bill creates a presumption of felony against any purchaser who neglects to ascertain that the property actually belongs to the vendor. Still another bill permits juries to take into consideration the fact that a defendant refuses to take the stand in his own defense, as mil-

telling against him, notwithstanding the constitutional provision that no one accused of crime shall be compelled to testify against himself. According to another bill judges would be allowed to prejudice the jury by expressing their own opinions of witnesses and defendants. Discharged convicts would have to report at least once a month to the police for an indefinite period, thereby fixing the brand of criminality upon them indefinitely. That the Baumes Committee did not concoct more reactionary and absurd measures is due solely to lack of time. Give them more rope and no citizen, unless he spends his entire time in bed, would be free from presumption of criminality in one form or another. One bill was held up which deserves to be passed, namely, that making attendance at police training schools compulsory on all policemen who are candidates for promotion. Now that policemen are called on to censor the theaters and movies and to determine whether a picture in a magazine is art or mere nudity, and when the Boston police superintendent forbids the sale of a lot of seemingly harmless novels on the ground that they "subserve no useful purpose," courses in literature, art, esthetics and the drama should be made compulsory.

Among other foolish bills was one requiring the driver of a rented "drive yourself" car to hang a notice on each side with the words "Drive your own car." Another forbids professional wrestlers and boxers from advertising under any but the name given them by their parents. Still another forbids selling or giving away any "patent" medicine except in a drug store. This, the committee of the New York Bar Association commends, would require a mother to take her child to a drug store to give it a dose of castor oil legally.

Crime Questionnaire.—The New York Crime Commission recently sent out a questionnaire on the causes of crime and received 3,000 replies from "prominent citizens" of New York, including educators, social workers, teachers, engineers, clergymen, authors, newspaper men, doctors, judges, lawyers and business men. The first ten causes stated, in the order of their frequency were: (1), bad companionship; (2), declining respect for authority; (3), lack of home supervision due to the death, separation or desertion of either parent from the family; (4), delays in justice; (5), leniency to criminals; (6), lack of home supervision resulting from the daily employment of father and mother; (7), newspaper publicity given to crime news; (8), money-madness caused by commercialization of all life activities; (9), practice of hanging around and inside poolrooms on the part of boys and young men; (10), lack of real responsibilities or duties for young people. The curious fact appeared that professional people almost invariably attribute crime to causes outside the special field in which they are proficient; that is, doctors do not name disease as a cause, teachers do not ascribe it to lack of education, while newspapermen, who are not pathologists, very generally ascribe it to disease. The first mentioned cause which was most frequently suggested—bad companionship—is about as sensible as saying that measles is caused by associating with people having measles. Had a doctor made such a reply to a questionnaire he would be set down as funny. Delays in justice and leniency to criminals, which are given the fourth and fifth places, are only contributory causes, as they assume the existence of the criminal. This is like saying that measles is caused by delayed quarantine and insufficient medical treatment. Nevertheless it is encouraging to note that leniency holds only the fifth place, except with newspaper men and lawyers, with whom it ranks second. This would indicate that the demand for extreme suppressive measures, such as are embodied in the Baumes laws, as not as popular as is supposed. Such demands originate largely in newspaper offices. While no new suggestions appear to have been elicited, the questionnaire shows the trend of public opinion, and doubtless helped to set many "prominent citizens" to thinking about it.

Flowers from a Neo-Theosophical Garden—XII

(Continued from the March Currie)

In the now famous "private and confidential" letter written by Mr. T. H. Martyn, of Sydney, to Mrs. Besant, May 20th, 1921, and published in the Currie of January 4th, 1922, is a paragraph which throws much light on the motives back of Mr. Jinarajadasa's numerous perversions of theosophical history in his *Golden Book of the Theosophical Society*. At an interview in London in 1919 Mrs. Besant had entrusted Mr. Martyn with a message to Mr. Jinarajadasa, then in Sydney, to the effect that Mr. Wedgwood must get out of the F. S. and the Theosophical Society because of his immorality. On communicating this message to Mr. Jinarajadasa Mr. Martyn met with a reception which he thus describes:

When I reached Sydney Raja accepted the message with evident reluctance, and rather foolishly I repeated bits of your conversation in addition to the directions. The central point with Raja became your denial of Wedgwood's initiation and I soon saw that the breakdown of Wedgwood involved to him nothing short of the collapse of Leadbeater as an Arhat; of the divine authority of the L. C. Church; and all reliance on the genuineness of reported initiations, discipleships, etc., in which great numbers of people are supposed to have participated. From Raja's viewpoint this must not be permitted at any cost for the sake of the peace of mind of members and of the cause in general and he just became the politician pure and simple scheming to maintain what to me was—on the evidence available—a falsehood; he showed no desire at all to find the truth and follow it.

This is abundantly exemplified in the same chapter of *The Golden Book*, "C. W. Leadbeater in Australia," which was considered in part in the preceding article. In order to compare more readily Mr. Martyn's own account with what Mr. Jinarajadasa attributes to him, I place in parallel portions from *The Golden Book* (pages 185-6) and from Mr. Martyn's letter to Mrs. Besant above referred to.

Mr. Martyn's Letter:

In 1914 Leadbeater came to live with us in Sydney. I took him at his own valuation and yours, regarding him as an Arhat. . . . By this time (1917) Mrs. Martyn had become intensely unhappy about C. W. L. in the house. She had seen naked boys in his bed and other facts had come to her knowledge. I refused to sympathize with her views and for my sake she kept her peace and I held things together. Later (1918-1919) scarlet fever in the house caused Leadbeater and his boys to move out temporarily and all my persuasions were insufficient to induce Mrs. Martyn to have him back again. She point-blank refused—though again in consideration for my own feelings—she told me nothing of what she knew. I only learned that on my return from America, 1919-20.

In 1919 I went to America. Young Van Hook was in New York. He talked freely of C. W. L.'s immorality and about faking the "lives"

Mr. Jinarajadasa's Version:

From 1914, during the first years of his work in Australia, Bishop Leadbeater had resided with Mr. Martyn. Soon after the organization of the Liberal Catholic Church, he left Mr. Martyn's home and took up his residence at the home of Mr. and Mrs. G. Kullerstrom.

Mr. Martyn had long known of the attacks on Bishop Leadbeater, and was perfectly familiar with the whole history of the 1906 case. He

of people. . . . Now here is the evidence of two Leadbeater boys (my 1906 experience I can give you the name if you want it,—and young Van Hook) both *subsequent* to the 1906 inquiry and subsequent both to the confessions of all the American boys and to C. W. L.'s admissions at the enquiry of 1906. I have put these pieces of evidences together and add to them the compromising facts of life in my house (I am only touching the fringe of this in this letter) and find staring me in the face the conclusion that Leadbeater is a sex pervert, his mania taking a particular form which I have—though only lately—discovered, is a form well known and quite common in the annals of sex-criminology.

From the above it is perfectly clear that Mr. Jinarajadasa is misrepresenting the facts entirely, concealing the real reason for Mr. Martyn's antagonism to Leadbeater and attributing it to his dislike for the Liberal Catholic Church.

Below I place Mr. Jinarajadasa's version of the Sydney police investigation of Leadbeater side by side with the testimony given by one of his boys before the police officials. The testimony is taken from the sworn abstract of the police report as furnished to the Executive of the Sydney Lodge. It is not pleasant reading, but it is necessary to give it to show that Mr. Jinarajadasa is utterly unscrupulous when there is a point to be gained by telling a falsehood.

Golden Book, page 186;

It was during this period that all the pupils of Bishop Leadbeater who were in Sydney went of their own accord to the Sydney police headquarters, and answered all questions put to them, and bore testimony to the falsity of all the insinuations against him.

From Sworn Abstract of Leadbeater Police Inquiry:

One boy explains that Leadbeater encouraged him to first bathe, and then lie down on his (Leadbeater's) bed in his bathing wrapper on an afternoon preceding a T. S. meeting at night. Leadbeater lay on the bed with a book in his left hand; the boy lay on the other side. Without any words, Leadbeater with his right hand caught hold of the boy's person and proceeded to . . . him. The boy had not arrived at the age of puberty. He explains that he had a feeling that it was not right and slipped off the bed. . . .

(Note. What Mr. Leadbeater did to the boy is stated in the original, but is here left to the imagination of our less fastidious readers. Mrs. Kollerstrom is mentioned as one of those who testified to the purity of Mr. Leadbeater. Apparently she had no firsthand evidence to the contrary, not being a boy.)

The Chairman of the Police Enquiry reported to the Inspector General of Police as follows:

I am of the opinion, however, that there are good grounds for believing him (Leadbeater) to be a sex pervert. . . . The suspicions generally expressed by — are not without foundation.

The Inspector General of Police stated:

The evidence in the possession of the Police does not appear to call for any independent action against Leadbeater at present, but sufficient is disclosed in the accompanying papers to justify his conduct being kept under observation.

The fact is that what Mr. Jinarajadasa designates as "the continued intolerance of the Sydney Lodge" was simply a continued protest against the presence among them of a man who was debauching the morals of their children in their own homes. It was only the inability of the police to secure exact dates on which the acts occurred, in order to bring a specific indictment, that saved Leadbeater from prison or deportation. The Caric regrets having to publish again the above statements, but this is a review of Mr. Jinarajadasa's *Golden Book of the Theosophical Society*, and in taking issue with his version it is necessary to present the reasons upon which the dissent is based.

The Famous Martyn Letter and Other Documents

The complete letter of Mr. T. H. Martyn to Mrs. Besant, proving the untruth of statements made by Mr. Jinarajadasa in the chapter on "C. W. Leadbeater in Australia," in his *Golden Book of the Theosophical Society*, the Farrer Confession, substantiating Mr. Martyn's statements about the character of "Bishop" Wedgwood, and the Precis of the Sydney Police investigation of Leadbeater—all three—can be had from the Caric for four cents in stamps.

Mr. Martyn, then the leading Australian theosophist, and long a co-worker with Mrs. Besant, wrote to her in despair when the evidence against Leadbeater became too strong to resist, asking her aid in solving his difficulties. It was printed in several languages, circulated by thousands, and is one of the classics of theosophical historic literature.

The Farrer Confession confirms what the Martyn letter says about Wedgwood's character.

The Precis of the Sydney Leadbeater Police Enquiry is an abstract of what the police really learned about him.

Astonishing Admission by Mr. Jinarajadasa

In an article in *The Theosophist*, February, 1927, page 519, Mr. Jinarajadasa makes the astonishing statement that Mr. Leadbeater had been in the habit of teaching self-abuse to boys long before he joined the Theosophical Society in 1882, while he was still a clergyman in the church. He says it is "a fact," and coming from one who has been for many years one of the closest associates and friends of Leadbeater, we must assume that it is even so.

The curious ways in which Mr. Jinarajadasa's mind works were never better illustrated than in this article. He tells us that Mr. Leadbeater joined the T. S. in 1882, after having long given the advice mentioned. Then he reprobates the scandals regarding him in Ceylon much later, when he was engaged in theosophical activities there, and which he attributes to the love of the Sinhalese for gossip (page 517). Then he tells us how highly H. P. B. trusted and valued Leadbeater and that "she could not be so unpsychic as to be ignorant of a man's true nature, and would be the first to know whether they were true or not. That she knew they were not is shown by her regard for C. W. L." Now quite apart from the fact that H. P. B. was deceived about a number of other people, and therefore might have been about Leadbeater, and aside from what we know of her pronounced ideas on the matter of handling the sexual passion, Mr. Jinarajadasa shows his ignorance of the esoteric rule that even an adept has no right to penetrate into the secrets of others. Then he admits the truth of the charges.

But Mr. Jinarajadasa gives an even more startling illustration of the "twist in his ether." Those theosophists who were indignant at the discovery of Leadbeater's doings about 1905 did not know that he had

been doing exactly the same thing for years; had they known this they would not have been so mad about it! In other words, if a man has only been rascal long enough, he ought to be excused!

Below I quote the pertinent part of Mr. Jinarajadasa's article (pages 509-510). The italics are mine:

We must note the fact that the particular advice for which C. W. L. has been censured had been given by him long before he joined the T. S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in individual and special cases as a prophylactic, and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C. W. L.'s service to Theosophy for twenty-two years, should suddenly consider him as having lapsed morally all at once. They seemed utterly unable to remember that during those twenty-two years, during which he had not thought fit to revise his ideas, he was doing excellent work, and was without doubt the centre of the force of the Masters. They knew and admitted his spiritual eminence in the past; but he "felt."

This whole matter of the sex difficulties of youth and the best line of solution will no doubt be solved by the wisdom of the coming generations. I had not, and have not, anything to contribute to that solution. But though the whole problem came startlingly before my mind in 1906, I feel immensely grateful that C. W. L. opened my eyes to the biggest problem which confronts us men—a problem which is being constantly shirked by Theosophists as by all others. Since 1906, I have tried to keep my mind open to this most perplexing problem, and to gain information about it. What roused my indignation in 1906 was the sudden fury of Theosophists who considered him as "fallen," merely because they happened to discover for the first time ideas which he had been holding for about a quarter of a century. I was not championing C. W. L.'s ideas; but I did fight to maintain that C. W. L. had not changed his nature, or his value to the Theosophical movement, merely because some Theosophists thought they had "found him out."

The three illustrations of H. P. B.'s high regard for C. W. L. will, I think, be sufficient for most people, who believe that H. P. B. was not an ordinary woman, but one who had deeper perceptions. She did not call every Theosophist round her a "well-beloved friend." If she regarded C. W. L. as worthy of her high regard, during these years when he held his particular views on sex matters, and in spite of slanders about him in Ceylon, I think many of us are not likely to make a mistake in following her example and holding him in a similar high regard.

So, then, we are to assume that H. P. B. knew all about C. W. L.'s ideas, and gave her assent to them by her silence! One of the "three illustrations" is a facsimile of her dedication in a copy of *The Voice of the Sibyl* (page 518) which she presented to Leadbeater. She wrote "W. C. Leadbeater". She didn't even know his name!

It will be interesting to compare with Mr. Jinarajadasa's infamous attempt to fix on H. P. B. a tacit approval of Leadbeater's nefarious doings what Mrs. Alice Leighton Cleather says in her book, *H. P. Blavatsky; a Great Betrayal* (page 69):

I was a pupil of H. P. B. (and through her was accepted as "a chela on probation", in 1889) before Mrs. Besant joined the T. S., and saw her expel one of her most gifted and valued workers from the Esoteric Section for offenses against the occult and moral law similar to those with which Mr. Leadbeater's name has now been associated for nearly twenty years. H. P. B. was always extremely strict on this particular point, and many would-be aspirants for *chelas*hip were refused on this one ground alone, while others who had been accepted "on probation" failed almost immediately afterwards.

Mrs. Besant and "The World Religion"

In the January *Cable*, under the caption "Exit 'The World Religion,'" I referred to Mrs. Besant's statement to the Executive of the Canadian Section, T. S., that the "World Religion" had been changed by the General Council to the "Fellowship of Faiths," and questioned the propriety of the General Council altering a name which, according to an official document of Mrs. Besant, had been authorized by the Masters.

It is well known that the Canadian Section was one of the few sections which declined to enter the "World Religion," while the British Section did so, without the assent of its members. Now we learn that the General Council made no such change of designation, the authority being the Chairman of the British National Council. For comparison I place Mrs. Besant's words to the Canadian Executive as quoted in *The Canadian Theosophist* for November (pages 186-7) in parallel with the still more recent statement of the Chairman of the British National Council as reported in *Notes and Notes* for February (page 3):

Mrs. Besant to the Canadian Executive:

We chose three words, which I think were rather unfortunate. We chose the words The World Religion. That quite naturally gave rise to the idea as if it were something separate—materially separate from every religion. We changed the name to the Fellowship of Faiths. We meant that all religions had certain great truths in common and that all the truths were really Theosophy. But we didn't say it. Then at a Council meeting we changed the name to the Fellowship of Faiths.

Chairman of British National Council:

The Chairman reported briefly on the statements appearing in the *Canadian Theosophist* to the effect that the President of the Theosophical Society had informed the Canadian T. S. Executive that the name of the World Religion had been altered to Fellowship of Faiths. He pointed out that the decision of the General Council at its meeting in December, 1925, "That the Theosophical Society shall enter the Fellowship of the World Religion and take its rightful place in it to promote the Unity of Religions," had not been altered, inasmuch as no General Council meeting had been held between December, 1925, and the date of the reported statement nor had any alteration of title or modification been officially notified.

Are we to assume that Mrs. Besant imagines things which have not happened or that she was simply putting this story over on the Canadian Executive to soothe them?

At the Periscope

Mr. Arundale Flares Up.—Mr. George S. Arundale, the Pook-Bah of the Australian Section, T. S., has added still another role to his repertoire—that of authority on cancer. In *Advance! Australia* for October, page 164, with the cocksureness of one who is densely ignorant of what he is talking about, he gives his opinion on cancer research, laments over the plan of the University of Sydney to devote 100,000 pounds to this purpose and predicts that "cancer will go on its way supremely contemptuous in the future, as it has been in the past, of the world-wide research to exterminate it." George's argument is peculiar. Despite the efforts which have so far been made to discover the cause and cure or prevention of cancer, it is still on the increase; therefore no remedy will ever be discovered. That means: if you haven't already found something you are looking for, you will never find it. He also says: "Had 100,000 pounds been collected to encourage healthy living, we should be beginning to stamp out cancer." I suggest that Mr. Arundale send this advice by cable to Mr. Krishnamurti, and get it printed in *The Herald of the Star*. It might be interesting for future reference.

The Benares Pow-Wow.—*The Theosophist* for February (page 509) sums up the late Benares convention in these words: "Friendliness reigned everywhere. . . . It did shine; not only a glow but a beautiful warm enfolding thing that took us in its radiant arms and you felt alive and as if God were near as the Great Eternal Friend of man. This warmth gave a vivacity unknown to some of us before, a buoyancy, for we caught something of the oneness, all belongingness, something that brought us wildly together in a bond that knew no separation." Although Mrs. Besant wasn't there "we felt her, some saw her, and some heard her speak, so we did not miss her." Surely, the experience of being brought wildly together by an all belongingness is worth a trip to India, but we shall soon have it at Ojai also.

"The Face of the Lord."—In *The Herald of the Star* for January (page 2) Mr. Jinarajadasa tells us that sometimes when he has been looking at the face of Mr. Krishnamurti it has changed, and has become the "Face of the Lord." I have no idea that Mr. Jinarajadasa knows just what the Lord looks like and would be able to recognize him, any more than do those persons who see the face of the devil in a recent photograph of Arhat Leadbeater know what Satan looks like. This is a well-known psychological experience which plays a large part in our likes and dislikes. It is, for example, quite easy to see in a young person the likeness of the father at one moment and that of the mother at the next. That Mr. Jinarajadasa should be subject to attacks of beatific vision is interesting, and has its significance, though not the one he attributes to it. Any one who loves deeply may have a somewhat similar experience with the beloved, and even a pug-nose may become beautiful; possibly Mr. C. J. may have seen the face of the Holy Virgin in Mrs. C. J. at one time. I am not ridiculing this. My readers know that I regard love—in its higher sense—as a perception of the higher Self of another, and it would be well if we all could perceive the Divine in our fellows, and they in us—then, indeed the world would be a paradise.

Wanted—A New League.—A "World Federation of Members of the Order of the Star in the East for the Protection of Wild Animals" has recently been started (*Herald of the Star* for January, page 24), which "opposes sacrificing one animal to torture, even to exempt others." The attention of this Order is called to the recent plague of mice at Bakersfield, California, where millions of mice overrun the country, like a moving carpet, it was said, and an attempt to check them by means of poisoned grain was made, which doubtless caused them excruciating pain. I am not aware of the attitude of the new Order towards animal pests, but it would be interesting to know how many of these kind people refrain from killing mice and rats when they enter their houses. I suggest that the next order for theosophical or Star activities to initiate should be a League for the Promotion of Birth Control among Animal Pests. Mrs. Besant would, of course, be the Protector, and could probably give some advice on this subject, as she once wrote a book about it. A contraceptive method which would be voluntarily adopted by rats and mice would be a blessing to them and a boon to their fellow wild animals, members of the Order of the Star in the East. Mr. Arundale might collect funds for experimenting on breeding a new race of mice which would instinctively limit their progeny to actual necessities, thus advancing evolution and incidentally cutting off the supply of these animals for cancer research experiments, and doing away with mousetraps. I say: "Go ahead, friends; let us all be devoured in the cause of animal brotherhood."

Skipping Like a Ram.—The theosophical mountains are skipping like rams, and the little hills like lambs. In a recent circular George Arundale, being a theosophical mountain, skips like a ram in his adulation of Mrs. Besant and Mr. Leadbeater, the object of this being to collect a fund to present to these two worthies in December next, in honor of

their having reached octogenarianism. He even says: "Let the animals and the trees and the flowers have cause to rejoice." Mr. Arundale wants suggestions, and here are mine. First, that a large fund be collected to pension these two Ahrims, so that they may retire and rest for the remainder of their lives. The other is that a collection of authentic documents be secured for Mr. Arundale, so that he may know what he is talking about, which is not always the case. For instance, he says in this circular: "Think how these two great personalities, towering above all in their spirituality, ever return good for evil, kindness for ill-will, and tolerance for misunderstanding, whether deliberate or ignorant." To which might be added: Think of Mrs. Besant's libel suits against *The Antisepic*, *The Hindu* and the *London Daily Graphic*, all of which she lost; think of her expelling Mr. T. H. Martyn and eleven of his associates from the T. S. because they spoke what were demonstrable but unpleasant truths; and how, after driving the Sydney Lodge from the Society by canceling its charter, she tried to dispossess it of its property; think of her calling those who disagree with her "Jesuits", and agents of the Dark Forces. In fact, unlike Jesus, who when accused "answered never a word," Mrs. Besant has been quite as free with her tongue and quite as liberal in the use of theosophical billingsgate as any ordinary person. As for Mr. Leadbeater, he has not engaged in libel suits because the facts have been too strong against him, but he has not avoided private slander, as in his article in the *Australian E. S. T. Bulletin* for August, 1921 (reprinted in the *Carric* for February, 1922); a most astounding misuse of false charges from this meek and gentle Ahrim. Men like Mr. Martyn and Mr. Wadia were accused of "hatred of Theosophy," "hostility to the Masters," "utter unscrupulousness," "malignant hatred," "mania for destruction," and being the victims of a "disease." Father Leadbeater even designated those who refused to support a resolution in his honor at the Sectional convention as "Germans." Think of that—Germans! at that time the most opprobrious epithet that could be devised (*E. S. T. Bulletin*, May, 1922; *Dawn*, May, 1922, page 13). Both he and Mrs. Besant, on occasion, can be perfect old scolds. This is but human and may be condoned, but Mr. Arundale's game is that of the sycophant. One must remember that Mrs. Besant is not likely to live much longer, that she has the constitutional power of nominating her successor to the presidency of the T. S., and that Mr. Jinarajadasa and Mr. Arundale are racing to get it. Consequently we may expect an orgy of flattery, to which Mrs. Besant is eminently susceptible. Mr. Arundale has the best chance because, when he is not lauding Mrs. Besant, he is spreading his tail feathers before her, while Mr. J., to his credit, is decidedly modest.

Movements of the Sages.—In *The Herald of the Star* for March, page 100, I read: "It is announced that Dr. Besant, Krishnaji, and their party will be leaving California for England about the middle of April on their way to Ommen. Notices of Dr. Besant's activities in London will appear in due course in *The Herald of the Star*." This squashes Mr. Arundale's confident assertion in *The Australian Theosophist* for February (page 34), that Mrs. Besant will preside at the convention of the Australian Section at Sydney, April 17th. Further she has definitely promised (*Notes and Notes*, February, page 1) that she will preside at the London convention June 6th. The interesting point in this is that by June 6th she will have been absent from India just thirteen months, having suddenly canceled her return voyage thither just before sailing, November 20th, last, thereby missing the Benares convention, which she had promised to attend, and which has been missed by a T. S. president only once in the history of the Society, in 1886. Considering Mrs. Besant's great political and theosophical activities in India, and that Adyar is the headquarters and the meeting place of the General Council, one must ask: Why this sudden change and abandonment of her long activities in India?

News from the Great "I AM".—The most important theosophical contribution to *The Australian Theosophist* for January is the menu of the Saint Andrew's Night dinner on the steamer Otranto, which Mr. Arundale prints in full. Further, he tells us of the various dinners and other functions he attended on his way to Benares and Adyar, and how he was hung with garlands on reaching Madras. He also tells us a little about the Benares convention which, I am glad to see, got along swimmingly without Mrs. Besant, for "Bishop Leadbeater was wonderful." You can learn less about Theosophy and more about the editor and his dinners from *The Australian Theosophist* than from any other journal bearing a theosophical title, but to the credit of Australia's Great I AM it must be said that he usually reserves a little space in praise of his wife who, we are told in this issue, is "of Arhat Degree, 31st partner of her husband, Bishop George Arundale," and that she "will be the Rishi Agastya's messenger to the women and young ones of India." Mr. Jinarajadasa tells us (page 8) of "God's Plan for Australia." Now we see why Mr. C. J. recognized "the Face of the Lord" in Krishnaji—he and the Lord have been hobnobbing over Australia. What interests me more, however, is God's Plan for Mr. Jinarajadasa. With Mr. Arundale to do the publicity stunts and Mr. Jinarajadasa to do the official lying the future of the T. S. is assured.

The "Lost Volumes" of "The Secret Doctrine".—The statement comes via Peking that the Venerable Anakarika Dharmapala, the eminent Buddhist priest and pupil of H. P. B., while recently in London, saw Mr. G. R. S. Mead, who told him that the missing volumes III and IV of *The Secret Doctrine* had been written, but that they had "mysteriously disappeared." While not giving too much weight to this statement which comes in a roundabout way, it will be remembered that Mr. Mead was H. P. B.'s secretary at the time of her death, and therefore familiar with her affairs.

Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October, 1917, to March, 1927, for three dollars, or twelve shillings sixpence, sent to any part of the world. Later issues at five cents a copy. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Critic* is the only periodical publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the *Critic* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 50 cents.

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"Buddhism in England"

A very valuable monthly periodical issued by the Buddhist Lodge, T. S., in London. Contains illuminating articles on Buddhism and also on Theosophy. The only Back to Blavatsky periodical in England.

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Reprint of "The Theosophic Voice"

The three issues of *The Theosophic Voice*, published in 1908, showed all the details of the infamous Leadbeater scandal of 1906, his abominable corruption of young boys, Mrs. Besant's denunciation of him and how she changed face and forced him on the T. S., when she discovered he could serve her purposes, and much more material bearing on this episode of neo-theosophical history. This has been reprinted in full and may be had from the O. E. LIBRARY for \$1.25. Here are the plain facts for those who are open-minded enough to read them.

A Book of Travel by H. P. Blavatsky

Au Pays des Montagnes Bleues, par H. P. Blavatsky. Traduit du Russe par Marc Senenoff. Paris, 1926; paper, \$0.90. From THE O. E. LIBRARY.

H. P. B. wrote, in Russian, a delightful narrative of her travel and adventures in the Nilgiri Hills in Southwestern India, and of the occultism and magic of the natives. This has recently been translated into French and I am sure that lovers of H. P. B. who can read French will be glad to have a copy. Theosophists who can read only a little French would find it good practice.

The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the *Masters Themselves*, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which add the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price, \$7.50. Separate Index, 50 cents (for early editions only; included in present edition). Order from the O. E. LIBRARY.

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CALIFORNIA PRISON ROAD CAMPS

Note by the Editor:—The Editor is not addicted to reprinting from other publications, but in the present instance he feels that the subject of the California prison road camp system as presented in an official report will be of interest, so he unblushingly forgoes the labor of writing something original on this topic. The following is taken from the report of Ben H. Milliken, Superintendent of the Department of Prison Road Camps, and is copied from *The Island Lantern*, of McNeil Island Penitentiary.

The convict pay law, which provides that a daily wage of not to exceed \$2.50 shall be paid prisoners from the state penitentiaries employed in the construction of highways by the California Highway Commission, has been in operation three years. During this time a gross wage of \$2.10 per working day has been paid the prisoners. There has been deducted from this amount the entire cost of their maintenance, which includes board, camp maintenance, transportation from the prison to the camps and from the camps to the prison, guarding, medical attention, shoe and clothing repair, barbering, portion of expense of purchasing agent's department, salaries (including clerical work on convict records in camp as well as the entire expense of the headquarters office), compensation insurance for free men in charge, reward for capture of escapes, together with the expense of search, and all clothing, bedding, tobacco, and toilet articles.

Previous to the enactment of the pay law, it cost an average of \$2.10 per day to keep a prisoner at a road camp. With closer co-operation and economy on the part of both the prisoners and the free men in charge, this cost has been reduced to \$1.813 per day. The daily average saving of \$0.287 for each prisoner represents the net earning, and it will be readily seen that under this plan the use of convict labor costs no more than prior to the enactment of the pay law. On the contrary, the extension of the honor plan, the payment of wages, the betterment of camp conditions, and the opportunity for individual recognition of merit afforded by closer contact with highway and prison officials, have all tended to increase the efficiency of the prisoners as road builders.

The 1900 prisoners that have been through the road camps

during the last three years have worked 445,307 days or 2196 years of prison time. The net loss of prisoners due to escapes is twenty-six. The records at the prison and parole office show that only 2 per cent of the prisoners released from the camps have failed to make good.

The total net earnings are \$127,594.78, of which \$29,988.53 has been allotted to dependents. The prisoners have left the camps with an average of \$85 each, as compared with the \$5 that is provided upon release from prison, which is inadequate to enable a man to start life anew. The largest saving by any prisoner to date is \$500. The average time served in the camps is ten and one-half months.

The reward of \$200 provided for the capture and return of an escaped prisoner has proven an inducement to peace officers, and 72 per cent of the escapes have been apprehended.

In 1924 a new plan for selecting prisoners for the road camps was worked out, which has resulted in a much better grade of workers than before. The requirements for eligibility to road camp assignment include a voluntary application by the prisoner, perfect physical condition, a clean record in the prison, and the endorsement of the department head under whom he has worked. Every prisoner must serve the major portion of his sentence behind the prison walls, and even in the case of life termers the prisoners who are sent to road camps must be eligible for an early parole.

In a report made to the Highway Engineer in 1917, many years prior to the enactment of the pay law, the following statement described the attitude of the prisoners in the camps at that time:

"The atmosphere of the camps is charged with secretiveness, sullenness and silence. Conversation is in low tones. No laughter or song is heard. There is always something to kick about. The desire to be efficient is absent, for there is no reward for same. The convict does as little work as possible and is as extravagant with all material as possible."

The reorganization of the prison road camps in 1923, under the Alco plan, providing a wage for the prisoners and concentrating the supervision of the camps under one department, brought about many changes, and the present atmosphere of the camps is in direct contrast with the unsatisfactory conditions as reported in 1917. The prisoners and the free men in charge now work in complete harmony and understanding of their respective duties and privileges. Superintendents and foremen who have had experience in handling both prisoners and free men in construction work are unanimous in the opinion that the prisoners are more satisfactory in every respect. One of the most significant proofs of this conclusion is the fact that the labor turnover in a free

construction camp is approximately 60 per cent per month, while in the prison camp it is but 11 per cent per month.

Fights among the prisoners are practically unknown, and although 80 per cent of the men at the camps are serving time for burglary or robbery, they do not steal from one another.

The State Board of Prison Directors in acting on paroles for the road camp prisoners take into consideration their work and conduct, and also their financial standing. The prisoners realize that failure to show a saving after being at camp for a reasonable length of time will mean a denial of parole, and also result in being returned to the prison with loss of credits, therefore they make every effort to economize.

Recreational activity has been confined to camp limits, and baseball games with outside teams are not allowed. Libraries are well stocked with good books. The San Francisco News Bureau supplies several copies of all the latest magazines to each camp, free of charge. The San Francisco Film Board of Trade calls on each of the leading motion picture companies to send a comedy and feature to the camps every week. Radios have been supplied by newspapers and various individuals interested in welfare work. All expenses incidental to providing recreational activities at the camps are paid from the "Prisoners' Fund", derived from forfeited earnings of prisoners who violate camp rules.

The eight hours of hard work in the open air, together with the wholesome recreation provided, has kept the camps free from the vicious practices that prevail behind prison walls. In the past three years the prison camps have operated in ten different localities, and during this time there has not been one complaint from free people residing near the camps as to the conduct of the prisoners.

Each prisoner, before road assignment, is given a pamphlet containing the simple rules and regulations governing his conduct in the prison camps. The prisoners have learned that wasting materials, including food, drawing commissaries that are not needed, staying in from work by feigning sickness, trading with free people, loafing on the work, or agitating in camp will all result in being immediately returned to the prison. In cases of delinquency, after personal investigation by the writer, a report is sent to the State Board of Prison Directors, and if the prisoner is found to be at fault he not only loses all credits earned, but in most cases forfeits his chance for a parole.

To sum up the results of the first three years of operation under the provisions of the pay plan and consolidated camp management, we find the following:

The total expenditure for roads built by convict labor was

\$2,827,615.61, and of this amount \$935,148.14 was the gross wage paid to prisoners. Approximately fifty-three miles of heavy construction has been completed.

The prisoners have saved \$127,594.78, with no additional cost to the Highway Commission.

Unfortunate dependents of these prisoners have received \$29,988.53 of the above.

Escapes and violations of camp rules have been materially reduced.

Time lost from work on account of sickness has been reduced to a minimum and feigning sickness entirely eliminated.

Construction costs and prisoner maintenance costs have been accurately segregated. The State of California has been saved an average of \$500 per day in prison support, as the prisoners at the road camps are self-supporting.

Editorial Comment.—The above report is a striking illustration of the beneficial results, moral and otherwise, of paying convicts for their labor. It is surprising that California, after such an experience as this, has not seen its way open to introducing a similar system into its two large walled prisons, San Quentin and Folsom. It is quite true that the men sent to the road camps are selected prisoners and that the privilege of being so sent out is held up as an inducement to good behavior; but what of that? If it is true that this striking change of morale is to be attributed largely to making the men feel that while working for the state they are also working for themselves, is it not likely that a similar result would follow even with the men within the walls?

Abuses at Fort Jay Disciplinary Barracks

From a signed letter received from an inmate of the United States Disciplinary Barracks at Fort Jay, Governor's Island, New York, which is a prison for military prisoners under the charge of the War Department, it would seem that an astonishingly lax management exists there. I cannot give the letter in full, which is filled with charges too disgusting to print, but it is asserted that sex perversion in its worst form is rampant there, with scarcely the least attempt on the part of the authorities to check it. Drunkenness is prevalent; the meals are served in a slovenly manner, the dishes and tables being half-washed; little attention is paid to providing the inmates with clean underwear or the prevention of infection, while bedbugs are so numerous that they crawl over the walls and ceilings, and the use of insect exterminators is unknown.

There is no excuse for these conditions, if true, and they should be remedied. We are not at war and it cannot be said that army officers are overworked. The same attention should be paid to decency in the punitive establishments which is expected, and I suppose, enforced, in any military station in the United States. If they are true,—and I do not see how the writer would dare to make such charges over his own name if they are not, the original cause is to be found in the War Department in Washington, which does not provide for its prisons such effective inspection as can be and is provided elsewhere. No military prisoner should be forced to make complaints to private individuals because of the neglect of the military authorities.

Causes of Crime—For Prisoners

The New York Crime Commission recently addressed a questionnaire to a large number of prominent New York citizens, asking for their views

on the causes of crime. About 3,000 replies were received, mostly indicating that the writers knew very little about it and that their opinions were largely speculative.

The *Critic* believes that more valuable information on the subject can be obtained from the offender himself than from anybody else. Certainly he, if any one, should know why he acted as he did. For this reason the *Critic* invites brief letters from prisoners, the more hard-boiled the better, telling what influenced their lives and led up to the offense for which they are now in prison. We are not interested in complaints or protestations of innocence or injustice. We want hard facts from those who admit their guilt, with unnecessary details omitted, as our space is restricted. While we propose to print as many of such letters as we can, names and other means of identification will be treated as strictly confidential unless special permission is given to use them.

Now, men, the *Critic* has been doing what it could to help you. Help to make it more interesting by frankly and honestly giving your own experience.

To Our Kind-Hearted Readers

Notwithstanding our appeal in the March *Critic* to members to beset themselves and secure us new correspondents for prisoners, the response has been almost negligible, although most of those who are doing this are much interested in their work.

This is a general invitation to any and all of our readers, whether already League members or not, to take part in this interesting work. Imagine yourself in prison, with no friends, nobody to take an interest in you, and never getting a letter, while your companions about you are receiving them. Prisoners tell me that one of the hardest things they have to endure is this isolation from contact with the outside world—seeing the mail carrier pass their cell day after day, and waiting for the message which never comes, feeling that nobody cares for them.

It doesn't take much time; the recipients are usually very appreciative, and you would have the opportunity of learning a side of life that has never been presented to you. Fifteen years' experience has shown us that the supposed risks are entirely imaginary. Nearly every prisoner has a good side to him if you will take the trouble to find it.

Give it a trial; it is easy to stop if you don't find it worth your while to continue. You can enroll as a League member by sending the registration fee of ten cents in stamps and renewing your *Critic* subscription if it is nearly due. Then, too, if you will give us a little information about yourself it will help us to make a better selection for you. We always send the original letters of the prisoners to those who expect to correspond with them.

Penal Notes

Capital Punishment.—Governor Richardson, of California, is an enthusiastic advocate of capital punishment. "The execution of one criminal," said the Governor in a recent legislative message, "is a greater deterrent of crime than the confinement of 100 in prison." This is a fair sample of the bunkum to which we are treated nowadays. It implies just this: that those states which confine their murderers instead of killing them should have a *murder rate one hundred times higher* than that of states which adhere to capital punishment. If the Governor is right, it is passing strange that they should not have discovered this, and that, on the contrary, it is in just those states which retain capital punishment that the most murders occur. California, says the Governor, has executed 37 murderers in the past four years. Had they not been executed, there should have been at least 3,700 murders of the same class in the state during this period. The fact seems to be, that capital pun-

ishment exercises very little influence on the murder rate. Several states have abolished the death penalty only to restore it later, but this has not been due to an actual increase in the number of murders, but to some particularly atrocious crime which has stirred up a wave of hysteria and bluntness. The only valid argument in favor of the death penalty is that it is cheaper to kill a long term convict than to board him. In New York the cost of keeping a prisoner alive is officially given as \$1,045 a day; to electrocute him costs about \$200, including the executioner's fee, and a few dollars more for burying him if he has no friends. In California, I believe, it is still cheaper, the only cost being a new rope and funeral expenses, and even the first could be saved in the interest of economy.

Parole and Deportation.—The California prison board recently "paroled" thirteen convicts, eight of whom were to be deported. Putting a man on his good behavior and then throwing him out of the country while still technically a ward of the state is one of those humorous anomalies like giving a "pardon" to one who has been proved innocent. President Coolidge last year perpetrated one of his little jokes by commuting the sentence of Gerald Chapman in order to enable him to be hung. If a criminal is eligible to deportation why not deport him at once, instead of hithering with boarding him for a term of years? Why stultify a parole, which is a sort of vote of confidence, by shipping the trusted man out of the country?

The Real Cause of Crime.—The Maine Legislature has before it a bill prohibiting the teaching of evolution in the public schools. Before the legislative committee on education appeared the Rev. Durber of Blaine who, "with tears streaming down his cheeks" implored the passage of the bill, asserting that 70 per cent of crime is caused by the teaching of evolution. This is interesting, if true, and should be called to the attention of the National Crime Commission, which is earnestly struggling with the problem. Just what caused crime before 1860, when the evolution theory began to be known, was not stated. Probably it was ruin, though there are some people who ascribe it to the eminently Christian doctrine that if you can only dodge the police you can unload your sin on your Redeemer and go scot-free, in other words, that somebody else can be made to bear the responsibility of your evil doing.

Larcin's Labor Lost.—Only eighteen of the forty-one Baumes anti-crime bills got through the New York Legislature. The Baumes commission will be at work next year, however, with \$50,000 towards raising a still larger crop of preventive measures.

Mayor Walker Gets Talleyitis.—At a meeting of the Board of Estimates Mayor Walker, of New York, had an attack of Talleyitis and declared: "I have reached a point where I am getting tired of this maudlin sympathy for criminals. I think we owe more thought for the sick, the lame and the hulk who are deprived of adequate facilities in our hospitals and to the backbone of our citizenship who ride in overcrowded subway trains. This business of wasting sympathy on criminals and nobody giving a thought to those decent elements of our city is getting tiresome." This peculiar mental quirk is probably an infection contracted from Judge Talley, who gave prominence to the idea that prisoners should be deprived of healthful physical and mental recreation, such as baseball and music, because dwellers in the slums do not have them, and that the desire to treat the criminal so that he shall ultimately become an asset rather than a dangerous liability to society is "maudlin sympathy." On the same day that Mayor Walker expressed these sentiments the New York Crime Commission submitted its report to the Governor, in which the following statements occur: "Discussion regarding so-called 'coddling of prisoners' and criticisms of prison wardens will not result in any real understanding of the 'prison problem.' If the only aim of society is to inflict vengeance on law breakers, then the more mandatory laws that can be enacted the better it will be. If vengeance is the sole

aim, then probation, the indeterminate sentence and parole should be abolished, and the State should begin to build more prisons. But if the aim is the protection of society, and the reformation of the offender, mass treatment of offenders should be done away with and individual treatment substituted. Mandatory laws which fix penalties for specific offenses or limit the power of judges should be enacted only as emergency measures."

A Buddhist Center in San Francisco

I am glad to learn that a Buddhist Center has been formed in San Francisco, with commodious quarters at 234 Haight Street; telephone Park 6202.

Mr. H. Ruh, a Buddhist monk from Ceylon, was recently in San Francisco and was invited to address some private meetings. The interest aroused was so great that it led to the establishment of a permanent center, which will be provided with a library and reading room, and where there will be free public lectures and regular instruction in Buddhism by a Buddhist. It is stated that Mr. Ruh is about to establish centers in New York and other Eastern cities and that he has also been invited to do the same in Vancouver. During his absence the Center will be instructed by Mr. Senzaki, a Japanese Buddhist.

The Centre has repeatedly called attention to the Buddhist Lodge in London which is co-operating with the Judge Lodge of the Theosophical Society, as well as to *Buddhism in England*, the only book to Blavatsky periodical in that country. Owing to the close relationship between Buddhism and the teachings of H. P. Blavatsky, it is hoped that the Buddhist movement in this country will receive the friendly support of all real theosophists.

White Lotus Day—May Eighth

It is only lately that a Theosophical orthodoxy has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind.

Annie Besant: 1925 Presidential Address.

The above is not quoted because it is true, for it contains no less than five distinct false charges against the followers of the original Theosophy as taught by H. P. Blavatsky and the Masters, every one of which Mrs. Besant knows to be untrue. It is cited because it contains two truths: the one, the revival of the original Theosophy; the other, the source of the corruption of the Theosophical Society today. When Mrs. Besant stirs what she chooses to call "orthodoxy" she is not only disparaging what the Masters themselves taught and authorized, but she is showing in the clearest fashion her irritation at those who prefer what the Masters gave out to her own caricature of it, her vexation at those who will not accept her as the agent of the Masters when she attempts to substitute her own ideas for theirs.

Far from the "orthodox" regarding the Elder brothers as "out of reach and almost out of mind," they have them so constantly in mind, and their own words so entirely within reach that they are fully convinced that what Mrs. Besant calls "new ways of expressing old truths" is simply another way of saying that Mrs. Besant thinks she knows better than these same Elder Brothers what is true, and that she pushes them aside whenever they do not suit her. That her teachings have become ever more divergent from the original teachings of the Mahatmas is not a matter of surmise; it is a matter which can be demonstrated with mathematical accuracy and has been so demonstrated, so well and so soundly demonstrated that it is impossible to follow both, and one is forced to choose between Annie Besant and the Mahatmas.

There can be no doubt what was the prime object of the founding of

the Theosophical Society, whatever may have been the professed objects at the time. If the Society was founded by the authority of the Masters we must assume that they knew why they were founding it, and their own statement must be the final criterion. And that statement we have. In *The Mahatma Letters* (page 263) the Master Morya, writing to A. P. Sinnett, says in part:

I will tell you something you should know, and may derive profit from. On the 17th November next the Septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. One or two of us hoped that the world had so far advanced intellectually, if not spiritually, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research . . .

"To preach us." That, of course, means to preach what the Masters teach; it does not mean to preach what somebody else thinks, or believes he has discovered; it means that any "new ways of expressing old truths" must prove themselves to be such, must be in harmony with those teachings. And it is these pure teachings of the Masters at which Mrs. Besant rails, and she has a good reason, for the study of H. P. B. and *The Mahatma Letters* is a direct threat to her prestige. There cannot be the shadow of a doubt that Mrs. Besant and her associates have long since abandoned the original Theosophy and have substituted a spurious Theosophy of their own, in large measure directly contradictory. This is not the place to go into details, but a few examples will be given presently.

It is easy enough to see what causes have led up to this condition in the Theosophical Society. Two persons are responsible, Mrs. Besant and the scheming C. W. Leadbeater. While drawing constant attention to themselves in innumerable statements with which theosophical literature is filled, by placing persons who would sing their praises in prominent places, by forcing their own writings on theosophists and discouraging those of the founders, they have succeeded in casting out H. P. B. and the Mahatmas and have put themselves in their place. At the same time they have made use of the well-known fact that most people will accept what it is easy and pleasant to believe irrespective of its truth, and will follow those handing it out to them. By giving people what they like and backing it up with claims of clairvoyant insight, contact with the Masters and what not, by bestowing honors and imitations, so-called, on those who give promise of being useful to them, they have raised themselves to a sacrosanct position and have secured a large following.

Theosophy is a strong man's religion. It states in the most unmistakable terms that progress is by self-induced and self-devised efforts, that whatever progress one makes must be made by oneself and cannot by any possibility be conferred by another; that there is no such thing as shifting one's sins upon another. It is inexorably opposed to the doctrine of vicarious atonement in any form, and therefore does not appeal, as does church Christianity, to the shirkers and slackers who want to enjoy the pleasures of sin while casting the responsibility upon a redeemer, nor does it attract the weak who want to have "force" poured into them rather than seeking it in themselves.

The present leaders have exploited this human failing to the utmost. Instead of encouraging their disciples to stand on their own feet, they have encouraged them to be led and have held themselves up as the leaders, as the divinely appointed shepherds, and then, having caused them to renounce all spiritual and intellectual independence they have filled them to the neck with everything that was condemned by the Masters. It was announced that the only way to progress beyond a certain point was to begin with a pledge of blind obedience to Annie Besant; they have stimulated a desire to come into personal contact with Masters and then have put themselves forward as the only ones able to secure them such a privilege. In fact, Leadbeater tells us (*The Masters and the Path*, page 59) that the first step to a Master is to believe in Annie Besant and

to think of her constantly in one's meditations. Leadbeater had himself announced as being "on the threshold of divinity", while Annie Besant actually printed and circulated a letter written by one of her sycophants, George Arundale, declaring that she is to be the "ruler of gods and men". Leadbeater wrote an absurd book on the astral plane, clearly a work of imagination, and then gave out that the Master K. H. was so delighted with this book that he secured the original manuscript for the occult library of the White Lodge (*Theosophist*, February, 1919, page 419). In 1913 these two worthies published *Man: Whence, How and Whither*, a preposterous travesty on the Theosophy of the Masters, which was clearly intended to supplant *The Secret Doctrine*, and which actually attempted to do so by designating it as a product of dubious clairvoyance. Leadbeater produced those absurdities, *Rents in the Veil of Time* and *The Lives of Aleyone*, in which, as well as in *Man: Whence, How and Whither*, he appealed to the vanity of his dupes and bound them more closely to them by assigning them important roles in past lives and connecting them up by marriage with himself, Annie Besant and Krishnamurti. About the same time he started an initiation mill, pretending that certain persons whom he wished to make use of had taken initiations with the Masters, and holding out the hope to others that they might receive the same honor if they would but follow him—"All these things will I give thee, if thou wilt fall down and worship me."

The notion of the near coming of a world teacher, the reincarnation of Christ, and the selection of young Krishnamurti to fill the role was a relatively harmless vagary, although it contravened a definite statement of H. P. B. to the effect that there would be no new teacher till about 1975, and tended to withdraw attention from the teachings which were already available. A far more pernicious innovation was the Liberal Catholic Church which, even had it not been founded upon fraud by a gang of disreputable sex-perverts, and had it not used every sort of fraud to force itself upon public attention and especially upon that of theosophists, was in direct conflict with the teachings of H. P. B. and the Masters, leading its followers to depend upon ritual and priestly ceremonial for their advancement. The doctrines of this church of magic and smells, sanctified grease, holy water and other humbuggery, as presented by Leadbeater and endorsed by Mrs. Besant, amount to a virtual denial of Theosophy. Leadbeater told us that sin is a "twist in the ether" (*Theosophist*, September, 1917), which will automatically straighten itself in time, but cannot be corrected by any effort of the sinner himself; only a priest, by the use of the ceremonials peculiar to the church, can rectify it. Here we have a flat contradiction of the doctrine of Karma, a basic principle of Theosophy. He further announced that "power", or what Christians call "the grace of God", is something which no one can secure by his own efforts or worthiness, but that a priest of "apostolic succession" can secure it for him by muttering certain prescribed incantations by which an astral pipe is run up, and "Christ himself", standing at the top pours the force or grace down through it, with the aid of an assisting angel. From the priest it is sprinkled over the congregation and even over the surrounding country for miles around—a sort of theosophical April shower, wetting alike the just and the unjust. This force or grace of God he described as a sort of electricity which could be stored in reservoirs and hauled off and distilled in a suitably constructed still, and so grows was the picture he drew of it that one might expect it to be bottled and served from door to door like the morning milk (*Theosophist*, April, 1920, pages 55-63). These are no exaggerations; they are literally what he tells us in his book, *The Science of the Sacraments* and in a series of articles published by Mrs. Besant. We were even told that the devotional attitude was now becoming obsolete, that "the wave of devotion is receding and the wave of ceremonial rising", and that while it is desirable that the priest who hands out the grace of God in the

above fashion shall be a moral man, this is by no means essential, in fact quite a secondary consideration.

One looks for such stuff among voodooists, and in churches which deal in mechanical processes of salvation by proxy, but not in a society which once held that "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment." It is a direct repudiation of real Theosophy, of what every spiritually minded person must perceive to be self-evident, and yet, with and by the consent of Annie Besant, and with her public endorsement and her threats in the E. S., it was and is being insidiously forced into theosophical lodges.

Those familiar with the methods of propaganda followed know how these changes have been effected. First, through Mrs. Besant's E. S., backed by threats of expulsion and loss of advancement in future lives; then, by using the official machinery to bring the writings of H. P. B. into discredit and to push their own books instead. Official lecturers, selected from the most ardent followers of Besant and Leadbeater, went out of their way to state publicly that Blavatsky was too difficult to understand and recommending instead the books of these two leaders. *The Secret Doctrine* was kept carefully out of the way on top shelves or in the locked closet, to be consulted only at such times as nobody had the chance to read it; Blavatsky books were to be purchased only by special order, and were even falsely reported to be out of print; Besant and Leadbeater books were hawked about and kept on sale on lodge book tables, under the charge of trusted persons. A "Primer of Theosophy" was placed in the hands of new members, containing a list of books recommended by Leadbeater, who advised reading 23 books by Annie Besant and 10 books by himself before attempting to touch, if at all, H. P. B.'s *Secret Doctrine*, and even this they were discouraged from studying.

With the authority of Mrs. Besant the Adyar press issued a booklet for new members in which precisely the same tactics were followed. The whole was clearly enough a deliberate scheme for scuttling Blavatsky, substituting their own corrupted Theosophy and selling their own books. How this game is now being worked in the British Section is referred to elsewhere.

The Revival

Such was the condition of the Theosophical Society about the year of our Lord 1917 and of the Presidency of Annie Besant the 10th. Blavatsky and her Masters had been forgotten; the paeans of praise of Besant and Leadbeater, the two divinely appointed leaders, were growing louder and louder and nothing that the latter could say was too absurd to gain credence. There were a few lingering members, mostly under a cloud, who held to the old faith, but for the most part these had become disgusted and had left the Society. This exodus was greatly assisted eleven years before by the revelations of the scandalous doings of Leadbeater—now accepted as a part of neo-theosophical ethics—followed by Mrs. Besant's surrendering her soul to him. Those who stayed remained quiescent. Probably this year marked the climax, for previously to this there had been no open protest in the Society. But the attempt to force the Old or Liberal Catholic Church upon the Society and the filling of important offices by betrucked priests of this church made it clear that things had gone too far. In America A. P. Warrington conducted a fake bishop on a tour through the lodges in the attempt to gain a foothold for it. Presently there were baptisms and the saying of the Mass in lodges. Then came a storm of protest; Wedgwood and his fraudulent church were exposed. The Carrie raised the slogan of "Back to Blavatsky" and the result became apparent, slowly but markedly.

This is not the place to enter into details. Suffice it to say that large numbers of theosophists saw whither things were tending and turned back, while still others, submitting to the domination of Adyar, became

ever more eager in their pursuit of angels and astral entities. Thanks to the universal tendency to run away from what one detests rather than to stand by one's guns and fight it, it must be said that those in favor of reform mostly manifested their disposition by leaving the Society, leaving even it more rotten than before. As a society it is probably further today from the original ideals than it has ever been, though it must be said to its credit that it still aims to make Theosophy, such as it knows it, a practical force in the world.

Meanwhile, however, there were other groups and associations formed which repudiated Besant and Leadbeater and their new church and Messiah, and clung to the old teachings. Some of these were lodges which had severed their connections. Equally notable were other groups which had never been associated with the T. S. at all, especially the United Lodge of Theosophists, originally almost limited to Los Angeles and originating with a group of followers of W. Q. Judge, but profiting greatly by the movement back to Blavatsky, B. P. Wadia of India, long a coworker with Annie Besant, renounced his membership and cast his lot with the United Lodge, and started in New York one of the largest Blavatsky centers. Mrs. Alice L. Cleather, a student under H. P. B., but long in retirement in India, awake to the call to rally around her old teacher and published her noteworthy book, *H. P. Blavatsky; a Great Betrayal*, with the result that the Blavatsky Association was formed. In Australia the great Sydney Lodge, after having been mishandled by Mrs. Besant for its support of Blavatsky and its opposition to the corruption, moral and otherwise, in the T. S., bodily reorganized itself as an independent organization. In France the Agni Lodge withdrew, after publishing a severe arraignment of the leaders; Louis Revel, one of the leading theosophists, resigned, issuing a long memorandum embodying his reasons, while the head of the French E. S. likewise withdrew from that body. Still more recently a French "Back to Blavatsky" journal was started and is still being published, and Judge's *Ocean of Theosophy* was issued in French translation. About the same time the Czech-Slovak Section seceded. The adherence of the greater part of the Canadian Section, T. S. to Blavatsky is also noteworthy.

It is impossible to estimate the numbers thus involved, as no statistics are available, but it is certain that there was never a time when there were as many followers of H. P. B. as there are today. Two incidents of special import may be noted as contributing to the revival. One is the publication in 1923 of the entire file of letters from the Masters M. and K. H. to A. P. Sinnett, giving, although in fragmentary form, the real teachings as embodied in *The Secret Doctrine* and other writings of H. P. B., and at first hand. Whether this was "by chance", or whether it was brought about through forces behind the scenes, as thought by some, there can be no question that it has contributed largely to the success of the Back to Blavatsky Movement, for here we have the teachings of the Masters in their own words, capable of comparison with the later teachings. Somewhat later the original edition of *The Secret Doctrine* was republished at a price which placed it at the disposition of a far larger circle of readers. This reissue was not only the result of an increased demand originating with the Back to Blavatsky Movement, but it has contributed not a little to its further progress.

On the whole, then, the outlook has never been brighter than at present and should be heartening to those who are willing to fight for the true Theosophy. The revolt against the domination of Besant and Leadbeater has not been without its mischance, however. As is always the case, "Whosoever the carcass is, there will the eagles be gathered together." There are always those who are waiting with open arms to receive those who leave one movement, with the offer of something professing to be far better. The exodus from the Theosophical Society has lent encouragement to several such movements. Instead of going directly back to

the original theosophical teachings, many in their desire to find a sure footing once more, have plunged into the first thing that has offered, regardless of the fact that it was no better than that which they had left. This is not the place to enumerate them; it may be said, however, that they are invariably based upon some sort of purported psychic revelation and claim to have direct communications either from H. P. B. or from some Master or Masters, whether they be the Masters of H. P. B. or some new and hitherto unknown ones. It is pathetic to see seemingly sensible people, in their desire to get back to Blavatsky, neglecting to study what she has given us and, instead, taking up with some seance room spook purporting to be H. P. B., which pours forth volumes of rubbish having little or no resemblance to Theosophy, but gratifying that craving which drives so many into association with mediums. What are we to think of those who, desiring to learn the teachings of H. P. B. and the Masters, neglecting to study what they have given us, and instead of going to the original sources for their information, spend their time listening to the utterances of some medium giving what claim to be communications from Morya and Koot Hoomi?—communications which are their own condemnation. And when none of these mislead them, how readily do they fall for some other "Master" who, with an air of tremendous authority, an *ex cathedra* style of talking, specious promises to those who will forsake all and follow him, and a "take me or leave me attitude", hands out a seemingly fair imitation of the original Theosophy. From the success of the "Brother XII" or Aquarian Foundation movement, it would seem that where other methods fail, unmitigated brass and a studied pomposity of manner are sure to succeed. The "Brother XII" Mahatma, whatever he may be, reminds one of a Wedgwood or an Arundale speaking from the astral plane.

The present writer would suggest to those who want to get back to Blavatsky to get there by the direct route, the books which Blavatsky wrote, and the letters of the Masters to Sinnett. Let them bear in mind the parable of the man out of whom the devil was cast, and whose empty body was an invitation to seven other devils worse than the first. Let them provide themselves with a supply of *genuine* theosophical literature, and then lock their front door till they have mastered it, and thus they will be saved from delusion.

The Besantosophical Society in England and Wales

Lest some may be disposed to think that the statements made elsewhere in this issue regarding the deliberate suppression of the Theosophy of the Founders by the people controlling the Theosophical Society today is overdrawn, I refer the reader to the semiannual "Diary" of the Theosophical Society in England and Wales, which is mainly a directory of sectional and lodge officers and of lecture programs. The April-September, 1927, issue contains (pages 80-83) a list of books recommended for study. This consists of:

By Annie Besant	48 books
By C. W. Leadbeater	31 books
By C. Jinarajadasa	8 books
By J. Krishnamurti	3 books
By Bhagavan Das, Haden Guest, Irving S. Cooper, T. Subba Row, H. S. Olcott, N. Bilimoria, each	1 book
By H. P. Blavatsky	NONE!
Letters from Masters	NONE!

The *Bhagavad Gita* finds an obscure place among the books of Annie Besant. T. Subba Row's book on *The Philosophy of the Bhagavad Gita* is excellent, but such magnificent classics as *The Voice of the Silence* and *Light on the Path* are excluded, as are also *Isis Unveiled*, *The Key to*

Theosophy, The Secret Doctrine, The Mahatma Letters to S. M. W. Leadbeater, and even the two small volumes of Letters from the Masters edited by Mr. Jinarajadasa. This is natural enough, for they are incompatible with the others. On the contrary, students are recommended to study Mrs. Besant's *Autobiography*, which is not a theosophical book, and Mr. Leadbeater's *Science of the Sacraments*, which describes how the Grace of God is tanked, poured down through astral pipes and scattered around by a priest.

In fact, with two or three exceptions these books are not Theosophy at all. They are a mixture of the rhetorical inanities of Annie Besant and the psychic vagaries of C. W. Leadbeater, none of which would pass muster in the light of the original teachings. The neglect of H. P. B. and of the Masters is scandalous. The British Section is clearly in the hands of the agents of these two pseudo-theosophists, and is being used as a means of selling their books, and the Three Objects enunciated on page 1 should be supplemented, if not preceded, by a fourth Object:

"To sell, buy, and cause to be sold and bought, the publications of Annie Besant and C. W. Leadbeater."

This is confirmed by the announcement that members are requested to make a special point of buying Besant books in commemoration of her 80th birthday. What utter nonsense! If it is the object of the British Section to spread Theosophy, why does it limit its efforts to this one writer, and why this constant talk about birthdays, always accompanied by an appeal for cash?

The Theosophical Society in England is not only dead, but stinketh.

Theosophical News Clippings Wanted

Readers of the *Critic* are earnestly requested to send us newspaper clippings on all matters relating to Theosophy, Occultism, The Star in the East and Krishnamurti, the Liberal Catholic Church and allied subjects. Both domestic and foreign items are desired. Please bear this in mind; it will help us greatly.

At the Periscope

"*Australian Theosophist*" for February.—It is by no means remarkable that *The Australian Theosophist* should devote 22 out of 42 pages to the glorification of one individual, but it is decidedly remarkable that, in the case of the February issue, that person should not be George S. Arundale, but C. W. Leadbeater, Mr. Arundale having stepped aside and reserved but two pages for himself. The occasion is the eightieth birthday of this notorious individual. That a man of such character should cause such fountains of sentiment to gush forth from the writers is not surprising, for there are always suckers a-plenty waiting to be taken in by the affable confidence man, whether he operate on the material or on the spiritual plane. What puzzles me, however, is what the editor is going to do for copy next February, for all the virtues of the saints are here attributed to C. W. L. and there would seem to be nothing new to say. It is, however, somewhat amusing to read (page 51), that C. W. L. is "bearing his cross", for few have had their bread buttered and smeared with jam on both sides as he has. To live in a palace; to have a bevy of adoring ladies to wait on him from the rising of the sun even unto the going down of the same, to say nothing of the special angel who, so he tells us, is constantly in waiting upon him to run his errands and carry his orders, and cash enough to travel anywhere the police will let him; these surely, are a rather delightful cross to bear. As to the nature of this cross we are apprised in a picture on a later page in the same issue—unlike Christ, who bore his on his back, C. W. L. wears his on his tummy. But the climax is reached in a statement by another eulogist on page 51, that "In all likelihood the name of Bishop Leadbeater in later centuries will be

honored with those of his fellow-scientists, Crookes and Wallace—both members of the Theosophical Society—when the names of his detractors are forgotten." To speak of a man like Leadbeater as a fellow-scientist of Crookes and Wallace is a huge joke, for the only claim to scientific credit which he possesses is the exploitation of a purported clairvoyant power which he has steadily declined to submit to scientific test, and which enables him to read the far distant future, to say nothing of the past, when he is incompetent to predict the simplest events a week in advance.

L. C. C. Splits.—There are two rival Liberal Catholic churches in Minneapolis, with not enough worshippers to fill one. The split, a friend tells me, occurred over the question whether the priest should wear his collar buttoned fore or aft. One cannot see "Bishop" Leadbeater's collar because of his beard, but "Bishop" Arundale buttons his behind, so this must be right and the others are heretics.

"International League of Theosophist Doctors" is the name of a new society just formed (February *Theosophist*, page 598), the purposes of which are stated to be: (a) to research the real causes of diseases and either interpret them from a Karmic point of view or study their aspect on the planes superior to the physical ones; (b) to diffuse those rules of hygiene and healthy life which are included in theosophical teachings. Eligible to membership are "all theosophists or partisans of theosophy who are either physicians, students in medicine, or have a sanitary diploma such as Doctors of Osteopathy [sic], masseurs, trained nurses or some other equivalent titles." From the announced fact that the first Congress will be held at Ommen in 1927 at the same time as that of the Order of the Star in the East I suppose that the medical researches and hygienic rules of Mr. Leadbeater will serve as a model. Lest any one doubt the ability of this seer to make the subject of "theosophical pathology" ridiculous, let him read Mr. Jinapadasa's presentation (*The Theosophist*, January, 1927, page 421) of Leadbeater's researches on cancer, arthritis, neuritis, paralysis and epilepsy.

Star Congress at Ommen.—From *The Herald of the Star* I learn that the annual camp meeting of the Star in the East will be held at Ommen, Holland, August 5th to 13th. The Lord will be there, likewise Mrs. Besant, but babies, dogs and people with boils will not be admitted. Other details as to getting in and not getting put out will be found in *The Herald of the Star*, February, pages 112-6.

Frenzied Finance.—Mr. George S. Arundale, as editor of *The Australian Theosophist*, is engaging in the rather questionable proceeding of recommending T. S. members to patronize business concerns which make use of his broadcasting station for advertising purposes. It may not be an important matter that he uses the reading columns of *The Australian Theosophist* (January, page 31) to recommend Stallax Hair Shampoo or Barri Agar Face Powder, but when he suggests to theosophists that they invest in a timber land project in New Zealand which is to yield £500 on every £25 invested, the only security he has against being mobbed by his rate dupes is that the scheme will not mature for twenty-five years. But as some sage remarked: "Fools rush in where angels fear to tread."

Canadian Blasphemy.—The editor of *The Christian Enquirer*, of Toronto, was recently given a prison sentence of sixty days, with subsequent deportation recommended, for "blasphemy". The unfortunate editor called the Scriptural Jehovah "an irate old party," which was regarded by the jury as a scurrilous libel on God, although every one of these three charges is strictly scriptural. The Bible speaks of the wrath of God, says he is older than the world, and that he consorts of three persons, certainly enough to constitute a "party." What the jury should have found the editor guilty of is "indecent exposure" of their own creed.

Still more amusing was the charge of the judge, who informed the jury that while it is no offense against the law to express disbelief in God in a respectful way, it becomes an offense when it is done in a disrespectful fashion. From this we may infer that in Canada while one may legally express his disbelief in a God of Love, he subjects himself to penalty when he says he disbelieves in a God who is "an irate old party."

Death of "New India".—Mrs. Besant's political newspaper, *New India*, has notified its subscribers that it has ceased publication. This is not in the least surprising. With Mrs. Besant absent from India for nearly a year, and shouting at "British misrule" from beyond international boundaries, and her coolly cutting the all-important Benares Convention and leaving the moths to eat up her Adyar wardrobe, one wonders whether she has found the "Kingdom of Happiness" at Ojai more alluring than the warpath and has renounced politics, or whether she has had politics renounced for her. It is interesting to note that her recent book, *India, Bond or Free?*, is published in America, and is not advertised in *The Theosophist*.

Theosophy in Hungary.—It is reported that *The Secret Doctrine* has been translated into the Hungarian language. This will be the first opportunity, probably, that those reading only this language have had for learning what Theosophy really is.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, bank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A bank two shilling postal order will bring you the Caric for one year.

Back to Blavatsky!—Read Blavatsky Books!

Those who earnestly desire to learn what Theosophy, as taught by the Masters, really is, will not concern themselves with the various spurious, perverted and adulterated versions to be found in recent books which are being forced on the public as real Theosophy, but which are largely based upon the unproved assertions of self-proclaimed psychics and leaders; neither will they seek it in the claims of mediums.

The following are genuine theosophical books, by H. P. Blavatsky, and are authorized and undoctored versions, as far as such exist. Books marked (L) will also be loaned.

Blavatsky, H. P.—*Isis Unveiled*. London edition in 2 volumes (L), \$10.25; Point Loma edition in 4 volumes, \$12.00.

The Secret Doctrine; photographically reproduced reprint of the original and only authorized edition; 2 volumes on India paper bound in one volume (L), \$7.50.

A Key to Theosophy; reprint of the original and only authentic edition (L), \$2.00.

A Modern Panarion; a collection of miscellaneous papers by H. P. B. (L), \$3.00.

A Theosophical Glossary \$2.00.

The only reliable glossary, and an indispensable companion to *The Secret Doctrine*.

Transactions of the Blavatsky Lodge (London) (L), \$2.00.

H. P. B.'s answers to questions on *The Secret Doctrine*. It elucidates many difficult points.

The Voice of the Silence; only authentic edition; cloth (L), \$0.75.

Practical Occultism, and Occultism versus the Occult Arts, (L), \$0.50.

Nightmare Tales (L), \$1.25.

Five Messages to the American Theosophists, paper, \$0.25.

Five years of Theosophy (L), out of print.

Papers by H. P. B. and others from the first five years of *The Theosophist*. Important for *Secret Doctrine* students.

Blavatsky Quotation Book; paper, \$0.60; cloth, \$1.00.

A quotation from H. P. B. for each day of the year.

The Letters of H. P. Blavatsky to A. P. Sinnett, (L), \$7.50.

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THE SACCO-VANZETTI AFFAIR AGAIN

So much has been written on the Sacco-Vanzetti case that it would seem that nothing remains to be said. Over \$300,000 has been spent by the Defense Committee alone to secure a reconsideration of the verdict, and without doubt far more has been spent privately, in publication, in newspaper articles and in the cost of protest meetings. It may be assumed that no case has ever attracted such universal attention all over the Western world, that no persons convicted of crime have ever been the recipients of such universal sympathy. Hundreds of thousands of persons have entered protests in one form or another, and these range from the ordinary person who is ready to sign a petition or protest against almost anything without having deeply studied the merits of the case, to large numbers of people of the highest standing, including many presidents and professors of leading universities, clergymen, and, which is more impressive, members of the bar and officials of law schools, who can be presumed to have sound legal reasons for their protests.

All of this is the more interesting because, behind it all, is the question of whether the people own the law and the courts, or whether these own the people; whether an instrument, designed to protect society and to secure justice, may be made, in the hands of its agents, an instrument for defeating justice; whether veneration for law and court may not degenerate into a blind superstition which insists upon their infallibility and declines to regard them as still imperfect tools.

It will be remembered that Judge Webster Thayer reviewed the appeal for a new trial, and refused it, notwithstanding that new evidence had come to light; and that the Massachusetts Supreme Court reviewed Judge Thayer's review, and considered that everything was in entire accord with law and legal procedure. It is as if a mathematician were called upon to decide the validity of the solution of a complicated mathematical equation. He decides that the solution is mathematically correct, but does not express himself upon

the question as to whether the various factors, *x*, *y*, *z*, are expressions of fact. The machine has functioned perfectly, whether it has ground grain to powder or a man to mince-meat. And that is just what so many are kicking against. The legal machinery is perfect, but it has produced results which most people think it was never intended to produce.

Two or three classes of persons have strongly expressed themselves as against a rehearing of the case. Many of these, apparently, belong to the class that thinks that the courts, like the King, can do no wrong. If the court condemns a man, he is guilty, and that's all there is to it. This is a natural attitude enough. But others go further. There are those who have such veneration for the law that they think it would be better to allow a mistake to pass by unremedied, than to call the infallibility of the courts in question. They are sorry enough for Sacco and Vanzetti if a mistake has been made, but these men have to be made martyrs of to sustain the majesty of the law. What, say they, would happen if it should get around that the Supreme Court is not infallible, or that a judge may be biased and bigoted? Clearly, we should be striking at the roots of social security.

Far worse than these are those who deliberately maintain that since Sacco and Vanzetti are radicals, and therefore enemies of society as it exists, they are *ipse facto* criminals and should be put to death anyway, whether they are guilty of the actual charge of murder or not. Even if they didn't kill the South Braintree paymaster and his guard, they are potential murderers and should be put out of the way before they actually murder somebody. One T. A. Johnson, an agent of the National Surety Company of Buffalo, wrote to Governor Fuller opposing a review of the case, his argument being that "a first class hanging in any community does good, sometimes." In the opinion of this gentleman, the hanging is the important point, not whether the person hung has done anything to deserve it. Anybody will do; Mr. Johnson himself, dangling from the end of a rope, or sizzling in an electric chair, would be an excellent illustration of what might happen to you or me should we commit murder. Mr. Johnson isn't even original. We know of the procedure followed in Antwerp, where a row of citizens was lined up and one in every ten shot, not because the victims had done anything, but as a warning to others. It is respectfully suggested that Mr. Johnson offer himself as an example, for the fewer people we have with such ideas the better.

All of these persons deliberately close their eyes to the facts—that is, if they have sufficient intelligence to grasp them in their better moments,—that the object of a criminal procedure is to decide whether the accused is, or is not guilty

of a certain act specified with the utmost exactness in the indictment; that failure to establish the fact, as charged, should lead to a verdict of not guilty; that the accused, even if declared guilty, must be given the benefit of any new evidence in his favor; that it makes no difference whatever what other evidences of criminality may appear during the trial, they are not to be taken into account in the verdict. If it should transpire in the course of a trial under a charge of murder that the defendant has not committed murder but has committed burglary, the court must acquit him; it cannot send him to prison for the burglary; for that an entirely new trial must be held.

This is something which those who want to have Sacco and Vanzetti executed as dangerous characters should remember. One can understand the feeling of those who would like to see radicals hung; but as there is no law providing for the hanging of radicals as such, the question lies beyond the jurisdiction of the court.

Yet there is the strongest sort of evidence that the court which tried Sacco and Vanzetti was influenced by such motives. A prejudice against them as radicals was deliberately fostered in the minds of the jury, and there are several affidavits of respectable people to the effect that Judge Thayer entertained a determined attitude of hatred not only against Sacco and Vanzetti during the whole course of the trial, but towards the defending attorneys, towards whom he used in conversation derisive and opprobrious epithets. It has transpired that in his charge to the jury he deliberately twisted and perverted the evidence given by a pistol expert so as to make it appear that the latter had directly stated that the bullet found in the body of one of the murdered men was fired from Sacco's revolver, when all that was said was that it might have been fired from it. In fact, Judge Thayer seems pretty thoroughly to have destroyed his reputation for judicial impartiality during the trial, and therefore his fitness to preside over it, by letting his tongue wag in public while the trial was going on. Whether such acts are consistent with the majesty of the law and the courts, which must be preserved at all hazards, it is for those who insist on these to consider.

Finally, it must not be forgotten that three late employees of the U. S. Department of Justice have sworn that that department has in its files evidence which it collected at the time which, if known, would tend to exonerate Sacco and Vanzetti, and that this evidence is being deliberately held back by Attorney General Sargent, who has refused to liberate it, and who would allow these two men to die rather than that the "proprieties" may be violated. (See CRITIC, November, 1926).

A Letter From Mrs. Widmayer

I would like to call to the attention of your readers the fact that besides a most desirable selection of beaded purses and necklaces which I am trying to sell for prisoners who make them in their spare time from their own materials, I also have some very excellent values in durable rag rugs made entirely of new materials, in very pleasing color combinations. I have recently received an assortment of sterling silver bracelets and rings set with turquoise matrix, from the prison at Santa Fe, New Mexico, which are exceedingly attractive and reasonable. From Deer Lodge, Montana, I have had sent to me some crocheted linen dollies which are gems of their kind, and astonishingly low priced for the work involved. From this same place I also have drawn work linen tea sets and scarfs of various sizes, which are a distinct adornment on any piece of furniture. To any one who is not familiar with what beautiful articles can be fashioned from horse hair, I have belts of this material from Walla Walla, Washington, that would be a revelation in color harmony and good taste.

As the prisoners are for many reasons (not hard to imagine) very eager to dispose of their spare time goods, and as I am making every effort to assist them in this respect, I shall be much pleased to hear from any one willing to encourage friendless prisoners by purchasing some article made by them, and also from persons who would consider accepting and trying to sell consignments of the goods.

Sincerely,

MRS. ELSA L. WIDMAYER,
Box 628A, Rt. 2,
Edgewater, Colo.

Annual Congress of the American Prison Association

The fifty-seventh annual congress of the American Prison Association will be held at Tacoma, Washington, August 12th to 18th, inclusive.

This is expected to be a meeting of more than usual interest, as many foreign prison officials and penologists will be present and take part.

In conjunction with the congress, the Association has arranged an elaborate sight-seeing tour, starting from New York by special train August 2nd, and visiting points of scenic interest in the Canadian Rockies, Washington, Oregon, California, Arizona and Colorado, returning to New York. Arrangements can be made for those wishing to join the party at intermediate points and participants are not limited, so we understand, to members of the Association. The cost of the tour, including practically all expenses except hotel in Tacoma during the congress, ranges from \$500 to \$581. Full itinerary and other information can be obtained from Mr. E. R. Cuss, Secretary, American Prison Association, 135 East 15th Street, New York City. P. S.—Ladies also, of course.

The American Prison Association

Note by the Editor—The following is part of an article on the American Prison Association in *The News-Letter*, by W. F. Penn, President of the Association:

The meeting of the American Prison Association in the Fall of 1926, at Pittsburgh, brought to that city a notable gathering. Delegates from practically every state in the Union were there, and the subjects treated ranged from Prevention to Rehabilitation of Prisoners and their after care upon release. Men and women nationally known for their study of these problems, presented splendid papers and the discussions were most interesting; the entire meeting was filled with helpful constructive thought.

The underlying causes of crime will probably never be definitely known; thousands of volumes have been written upon the subject and yet

it ever presents increasing difficulties of solution. Just why this is, the American Prison Association has been for many years endeavoring to determine. Many other organizations are also engaged in this interesting pursuit of knowledge that will aid them in unraveling the mystery--but as yet no panacea. Every decade seems to present a different set of problems for the solving of the enigma and, in the meantime, men are groping for all the light possible to assist them in dealing with the situation.

America is accused of being lax in its punishment of the criminal and is compared unfavorably with the countries of Europe in this regard, especially with England. In this connection, it must be remembered that in the forty-eight states of the Union, there are almost as many ways of handling the criminal. When this is taken into consideration, it must be admitted that this country is meeting its problems in penology with greater courage and efficiency than is generally supposed. Between those who hope the day will come when no one will be placed behind prison bars and the advocates of punishment in revenge for crime, there is a happy medium. We should see the time when there will be such co-ordination among jurists and penologists throughout the United States that, under the same conditions, those who break the law will receive practically the same punishment. Requisition between states, and even nations, should be stripped of many of its technical requirements; inquiries should be directed, not so much towards keeping the suspect from being transferred, as toward ascertaining the good faith of those who make the request. Local conditions in the different states must, at all times, be recognized and will ever play a great part in the making, as well as in the administration of the laws.

For example, there is great difference of opinion as to the employment of prisoners and some states will not allow them to work at road building, or in any other capacity, if by chance their labor will come in competition, even in the slightest degree, with that which is free. Minnesota and Pennsylvania, for instance, present situations in this respect that are as wide apart as the poles. In the former state, the prisons are practically self-sustaining, but made so because the products of their factories are sold in the open market. In Pennsylvania, the State-Use System is in vogue, with many restrictions concerning machinery installed in prisons. This enables the State to employ but comparatively few of its Penitentiary prisoners, hundreds of them remaining in idleness. A proposition to permit these idle men to work on the public roads met with determined opposition the moment the subject was broached. In the meantime, these convicts languish in prison with nothing to do and thus are enduring a living death. Work, and plenty of it, is the beginning and end of rehabilitation. Where this is denied, there gloom and despair take possession.

If the states of the Union might be grouped in regions where interests are practically the same and the leading judges and penologists would meet in conference on the best way to handle these problems--not only law enforcement, but what is more important, *law making and making laws uniform*--there would be a lessening of all crime, through better laws and a better understanding with those charged with putting them into operation. No longer, then, would any one state offer a safer place for the criminal to operate than would any other; neither would it offer an asylum to him under any circumstances.

It was the hope of considering these questions in an intelligent and constructive manner that brought the American Prison Association into being, nearly sixty years ago, and will keep it busy for many years to come, in its endeavor to reach a solution. What it has done and is now aiming to do, is to point the way. Every phase of the crime problem is presented at its Annual Meetings. This year in Tacoma, men and women who have come in contact with its every aspect and who have scientifically studied it from all angles, will be in attendance. We find among

their experts in sociology; in criminal law and the statistics relating thereto; administrators both of the business side of prison management and of the carrying on of the prison curriculum; students of the prevention side; those who have made careful studies of the care of the feeble-minded and insane; others who have presented able suggestions on the proper classification of all these in any way under restraint; those who have studied it in relation to taxation, as well as a large and earnest group who believe that the whole subject will eventually resolve itself into a great demonstration on Prevention.

Our endeavors through all of these years in the prison field have resulted, we believe, in a lessening of crime and the development of better methods for its suppression; also for the more humane and intelligent handling of prisoners. Many of the best laws that have been passed in this country, found their inception in the thoughts brought out at the meetings of the American Prison Association.

Penal Notes

Treat 'Em Rough!—The Chicago chief of detectives has prohibited prisoners in the detective bureau cells from smoking, the plea being that smoking bolsters up a croak's nerves and enables him to evade questions put to him. This is a mild form of third degree, as it aims at putting the accused—but not yet convicted—person in as poor a nervous condition as possible, so that he cannot defend himself, and the police may be the better able, to their own glory and the salvation of society, to make out a case against him. It is suggested that the poor detectives who cannot cope with a man who has smoked a couple of cigarettes before facing the inquisition might have their own courage screwed up by a dose of prohibition whisky. In commenting favorably on the above the *Spokane Spokesman-Review* advises that prison inmates be deprived not only of tobacco, but likewise of tea and coffee, so as to make life still more unendurable. "This doesn't go far enough; on the same principle they should be fed on a diet of dried albumin, cottonseed oil and laundry starch, which, barring such trivialities as vitamins and iron, contain the essentials of a balanced diet. The vitamins could be administered in the form of brewer's yeast, and chopped grass could supply the iron. Nebuchadnezzar got along on grass, so why shouldn't a convict?"

Prison Labor Trouble in Pa.—In response to protests made by labor union interests, the Property Committee of the Philadelphia Board of Education has canceled a contract made with the State Welfare Department for certain school library cases manufactured by the inmates of the Haddington Reformatory. While the State Prison Labor Commission is trying to keep the prisoners employed and to recoup the state in a measure for the cost of their support, and in pursuance of this worthy aim is empowered to arrange for the sale of prison-made goods "to the Commonwealth, or any county thereof, or to any public institutions owned, managed or controlled by the Commonwealth," it does not appear that such institutions, which would include the public schools, are required to purchase such articles. As it can hardly be contended that any sort of criminal infection prejudicial to the pupils inheres in such book cases, the probability is that the School Board is influenced by political considerations. The laborites as a rule are not opposed to fair competition and probably most of them would recognize that the fact that the makers of the ostracized goods are in duress really cuts no figure. What they object to, and rightly, is being brought into competition with *unpaid slave labor*. And the solution of the problem is being indefinitely postponed by the support given by certain prison reform organizations to the supremely assinine theory of "state use", which means that if the state will only buy the product of prison labor—and thereby refuse to buy the equivalent amount of the product of free labor,—the problem will be solved. The root of the whole difficulty lies in the theory that the

right of the state to restrain an offender gives it the right to confiscate his labor. Why his labor? There is not a law in this land which permits confiscating the material property of convicts. Why then should the confiscation of their labor, the only property which most prisoners possess, be allowed?

Won't He Outdare.—The little town of Collingswood, New Jersey, is determined not to be behind the times in the fight against crime. It has adopted an ordinance sentencing to jail for three months any woman caught within its precincts wearing knickers.

Leavenworth "New Era."—Any one interested in prisons and prison work can obtain the monthly publication of the United States Penitentiary at Leavenworth, Kansas, *The New Era*, free on request, the only penalty being to say once a year whether he wants it continued. In this way he can not only learn something about this big penitentiary and penal matters in general, but can make the acquaintance of the editor, Dr. Frederick A. Cook, of North Polar fame, who is now employed to write exclusively for this publication.

The "Memory" of Mr. G. R. S. Mead

How far the memory of long past events, unsupported by records made at the time, can be depended upon, is not only an interesting but an exceedingly important and practical question. We all believe that that which we remember actually happened, and we resent the imputation that our memory may play us tricks, that we may confuse that which really occurred with that which we have imagined, suspected, desired, feared, that that which we have before our mind's eye as a matter of personal experience may be nothing of the sort, but rather, in whole or in part, a sort of dream which we have mistaken for reality. Yet nothing is more certain than that memory is fallible. We not only forget, but we remember things which never happened, and which can be definitely and positively proved never to have happened within our experience at the time. Certain it is, too, that memory does not improve by age. As time elapses some details of an event or scene are forgotten, while other ideas attach themselves to our mental picture, so that it may occur that in time the resulting memory is almost entirely false, while perhaps retaining all the vividness of actuality. When several persons have been witnesses of the same occurrence this process is going on independently in the minds of each, so that no matter how well they may have agreed at the time they may come to have entirely different and conflicting recollections as time goes on. Persons who are under criminal charges usually find it to their interest to have their trial postponed as long as possible, partly for the reason that the memory of witnesses becomes rapidly impaired; they are more likely to contradict each other, to the befuddlement of the jury and the obvious advantage of the accused.

It is a grave question as to whether a recollection of an event said to have occurred thirty or forty years ago can be accepted as evidence, in the absence of confirmatory records made at the time, and if so, what is to be said of it when the testimony of the very same person, given and placed on record at the time, contradicts it?

In saying what follows, I distinctly wish to disclaim any intention of taking sides in the old-time controversy over the honor and honesty of William Q. Judge. Theosophy, the Ancient Wisdom, existed before Mr. Judge and would continue to exist without him. He has left a body of writings which must be judged by their own inherent value and by their agreement with what has been imparted to us from other sources which can be presumed to be authoritative. At the same time, he was for many years and up to her death the trusted associate of H. P. Blavatsky, and there is no evidence on record that she did not trust him implicitly to the very last. For this reason, and from the

natural desire to see fair play, one is prompted to inquire whether any charges brought against him today by a person of standing are sufficiently well founded to be given serious consideration.

Mr. G. H. S. Mead is a gentleman of whose sincerity and desire to speak the truth I have not the least question. Further, as regards the Theosophical Movement, he has no axe to grind, having dissevered himself from it years ago in the effort to get away from the mass of moral putridity which developed in connection with the infamous Leadbeater scandal.

In *The Occult Review* for May (foreign edition, page 323) in connection with other matters, Mr. Mead makes the distinct statement that at the time of the Judge controversy in 1894 Mr. Judge made a full confession to him that he had forged letters from the Mahatmas, which is, in fact, the original charge against him. We must therefore inquire, simply from a sense of fairness, how far Mr. Mead's unsupported memory of something purporting to have occurred thirty-three years ago is to be accepted. Mr. Mead gives no evidence whatever other than his unconfirmed recollection; he refers to no notes, records, or witnesses of the interview which he claims to have taken place.

Very important is it, however, that Mr. Mead placed himself on record very shortly indeed after the Judge investigation in 1894, that this record still exists and flatly contradicts what he says today and, assuming that he spoke honestly at the time, may very fairly be used in rebuttal of his present-day assertions.

In order to make the contradiction the more glaring, let us place side by side what Mr. Mead published in "A Letter to the European Section", dated February 1st, 1895 (issued as a private circular and also printed in *Lucifer*, February, 1895), with what he says in *The Occult Review* for May, 1927 (foreign edition, page 323). The italics are mine:

Mr. Mead, February 1st, 1895:

Mr. Judge also refused all private investigation. *I and others*, who had previously stood by Mr. Judge unflinchingly, and proved our whole-hearted confidence in a way that cannot easily be understood by those who were not present during the trying months that preceded the Committee, *would get no straightforward reply to any question.* . . . Mr. Judge could not be persuaded to face any investigation.

Mr. Mead, February 15th, 1927:

I would believe no word against him till he came over to London to meet the very grave charges brought against him and *I could question him face to face.* This I did in a two hours' painful interview. His private defense to me was, that his forging of the numerous "Mahatmic" messages on letters written by himself, after H. P. B.'s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk scripts, with the occasional impression of the "M" seal, which contained the flaw in the copy of it which Olcott had had made in Lahore, was permissible, in order to "economize power", provided that the "messages" had first been physically received.

Clearly, if it be true that during the Judge controversy, Mr. Judge himself being present in London "Mr. Judge refused all private investigation. *I and others* . . . could get no straightforward reply to any question," it cannot be true that Mr. Mead had a painful interview with Mr. Judge, who admitted, and attempted to justify, the grave charges against him.

At the beginning of his letter to the European Section, which, mind you, was written after the whole incident was closed and Mr. Judge had returned to America, Mr. Mead assures us that he is now going to un-

burden himself and let us have his personal opinion frankly, which was at most merely a matter of surmise. Now, after thirty-three years, he assures us that what he then handed out as fact was no fact at all, in short, was what can hardly be regarded as anything but a deliberate falsehood. Today he charges Judge with complete frankness, while before he charged him with hedging and concealment. What are we to think of a witness who puts his own words in this fashion? Trusting to Mr. Mead's truthfulness in 1895 and to his good intentions in 1927 I can only conclude that in the time which has elapsed his memory has played him a shabby trick, that by dwelling on the charges made against Judge by Annie Besant he has actually woven them into his mental picture as a personal experience with Judge, and that the present charge is of absolutely no evidential value whatever.

Let us then, in the light of the above consider the further evidence of Mr. Judge's moral turpitude which Mr. Mead presents. He says (pages 323-4):

Shortly after Judge's decease, one of his two chief mediums came to London to see me privately. In a four hours' interview she went with painful minuteness into every detail of how it had all been done, and wound up with an utterly amoral proposition purporting to come from the "Mahatmas", which was a very tempting offer had I been a charlatan. I very impolitely told the lady to inform her "Masters" that they might go to h---l. . . . Finally it may interest readers to know the exact terms of the proposal made me by the "Mahatmas" of Judge's medium who came to see me at Avenue road. They were these: That if I would join up with the Judge section and go to the U. S. A., they would give it their blessing and support: that if I refused, they would turn the whole Theosophical Society adrift and throw all their influence into the Rosicrucian movement.

Is this statement to be regarded as a true memory or an illusory one? Even supposing such an interview to have taken place, what evidence has Mr. Mead that the woman was telling the truth about Judge, and that she was not merely fishing for business? Is not the very fact, if fact it was, that she approached Mead with a suggestion to join the Judge faction, backed by the statement that Judge was a fraud, a sufficient proof of her moral and mental irresponsibility? One wonders that Mr. Mead could have regarded it as anything other than a joke.

Mr. Mead further says (page 323):

Subsequently, another old friend who had been in Lansdowne road and Avenue road with us, and had gone to the U. S. A. to work under Judge, and who had helped him in the forging of these messages, came to London and owned up to me.

Whether this "old friend", who had been a confederate in a fraud, was conscience stricken or awed by Mr. Mead, does not appear, but Judge was a lawyer and as such presumably acquainted with the hazards of forgery, and it is exceedingly improbable that he was fool enough to have employed a confederate instead of doing the very simple tricks in privacy. Certainly, writing with a blue or red pencil over the face of a letter and affixing a seal are not acts which would call for an assistant and the risk of exposure. The story is entertaining but by no means convincing.

Mr. Mead's memory needs inspecting in other respects. In his interesting article in *The Quest*, April 1926 (page 294) he says:

On February 17, 1907, the President-Founder, Colonel H. S. Olcott, died. In considering previously this some-time necessary future event, those of us who were chiefly interested in the fortunes of the Society, had always agreed that in no case could the private leadership of the Esoteric Section, which was founded entirely on a purely dogmatic basis, and the public Presidential office of a Society with a professedly entirely open and

undogmatic platform be combined in the same person. This ruled out Mrs. Besant from the future presidency. The difficulty was to find a fit candidate to succeed Olcott. The post was offered to myself; but I refused. . . . Mrs. Besant, whose memory was always conveniently short when there was any opportunity of extending her position and exalting herself, allowed herself to be nominated by some vociferous followers. By the teamwork of the E. S. under her orders throughout the Theosophical world she was duly elected. I opposed her election publicly.

This entirely misrepresents the facts. The fact is that Col. Olcott, on his deathbed, and acting upon what purported to be direct orders from the Mahatmas who appeared to him personally, "appointed" Annie Besant as his successor in the presidency. His letter making this announcement and dated Adyar, January 7th, 1907, was widely circulated and was known to Mr. Mead. It will be found in *The Theosophic Messenger*, April, 1907, page 99. It appears that the President-Founder had been accorded the rather empty privilege of nominating his successor, subject to ratification by a vote of the members. After some quibbling as to whether this "appointment by psychic orders" was a regular nomination an election was held and Mrs. Besant received the requisite number of votes. That she was "nominated by some vociferous followers" does not appear, however vociferous these may have been in supporting her nomination by Col. Olcott. Who offered the post to Mr. Mead remains a mystery. He was clearly in great demand, for he himself tells us (letter to the T. S., March 1, 1907, in *The Theosophic Messenger*, April, 1907, page 109) that the Mahatmas even appointed him as Vice-President!

Mr. Mead's recent statements about his relationship to H. P. B. and his editorial functions are equally open to question. In *The Quest*, April, 1926, page 290, he tells us:

In 1889 I gave up my profession of teaching, and went to work with Yelena Petrovna Blavatskaja (generally known as Mme. Blavatsky). For the last three years of her life I was her private secretary, and in closest intimacy with her. I was sub-editor of her monthly magazine. . . .

And in the *Occult Review* article above quoted (page 320) he says: speaking of *The Secret Doctrine*:

I come now to the editing of the revised edition. My competence, such as it was, and authority for this task depended from the fact that for the last three years of her life, I had Englished, corrected or edited everything H. P. B. wrote for publication, including the MS. of *The Voice of the Silence*, and that, too, with her entire assent and approval. She was quite humble in this respect in regard to the form of the better things she wrote, or had written through her.

Now H. P. B. died May 8th, 1891. If the above date—1889—is correct, he could not have been her private secretary "for the last three years of her life." Further, *The Secret Doctrine* was put through the press in 1888, which is included in these "last three years," and was by far the most important work she did, yet Mr. Mead had nothing whatever to do with its publication. As for *The Voice of the Silence*, first published in 1889, and the *Key to Theosophy*, also first published in 1889, the originals of these are highly characteristic of H. P. B. If Mr. Mead had "Englished, corrected or edited" the original manuscript of *The Voice of the Silence*, why was it necessary to make a further complete revision after her death, as was done in the current London edition, the changes in which are characteristic of Mr. Mead? (See *Currig*, January 3, 17, 1923). And if he had such complete liberty with *The Key to Theosophy*, why was it necessary, after her death, to make changes averaging one to every three lines? (See *Currig*, August 1, 1923). Let me place the originals and the revisions side by side and it will be obvious that if Mr. Mead really did any work on the originals at all, he did not have the sweeping authority he claims and did not dare to make the changes he made later when she was dead and could not check his proclivities.

Now that Mr. Mead seems to be in the mood of talking for posterity, perhaps he will tell us whether, in view of what he says of Mr. Judge today, he was really telling the truth in 1895 when he stated that he could get no straightforward reply to any question, and also why, if he was really the all-important person in H. P. B.'s office that he now professes to have been, he did not make those revisions at the time, instead of waiting till she was out of the way. The two articles referred to, interesting as they are, are quite as much an exposé of Mr. Mead as an exposition of certain phases of theosophical history; in fact, I think they are decidedly more so. Here we have the real Mr. Mead, while we do not have real theosophical history. And for this revelation he is to be thanked.

The Blavatsky Association

The Blavatsky Association, among its other activities, is engaged in publishing articles by its members in defense of H. P. Blavatsky against her numerous detractors. These are published, or reprinted, in its *Proceedings*, which appear to be issued at irregular intervals for private circulation, but which can probably be obtained by those interested.

This I consider an extremely valuable kind of work, the importance of which is often overlooked even by H. P. B.'s most devoted followers. It must not be forgotten that various spurious "Theosophies" are being forced upon the public by persons calling themselves theosophists, not only with great energy, but apparently with the aid of almost unlimited funds. Some of these profess allegiance to H. P. B., but in practice totally ignore her teachings, as witness the recent scandalous action of the British Section of the Theosophical Society in publishing a long list of books recommended for study—86 in all—from which the writings of H. P. B. and the letters of the Masters are totally omitted. Still others make a pretense of following H. P. B., while in reality using her or her books only as a bait for capturing converts to their own supposed newer revelations or extensions. Besides these there is a class which consists of former adherents who have begun to distrust her mission and her character, and who now belittle or openly attack her, and with much show of expert or historical information and personal reminiscences which on careful examination appear to be largely spurious or questionable. These classes are far more dangerous for the Theosophical movement than are the attacks of outsiders who know nothing of theosophical teachings, and who get their supposed information at second-hand.

At the present time, and as a reaction from the Back to Blavatsky Movement, charges are being made which, if true, would seriously compromise or wholly destroy her standing as a messenger of the Masters and as an honest human being, and which would even make the Masters an invention of her own for her own purposes. The names and reputations of some of these detractors are such that it is impossible to ignore them. It is therefore imperative that every honest effort possible shall be made to examine these charges in a judicial spirit, to sift the evidence pro and con and to bring forward in rebuttal the large amount of testimony which was accumulated during her life, which has been allowed to be forgotten. When one considers the sufferings which she underwent in support of her cause, and the almost unanimous testimony of her closest associates to her intense sincerity and conviction, the charge that she wrote the Mahatma Letters and invented the Masters in support of a philosophy of her own devising would seem preposterous. Nevertheless, as such charges are being made and are claimed to be based upon actual evidence, it is necessary to examine them in the light of all obtainable facts. It is no very creditable attitude which is manifested by those who simply shut their eyes and accept everything in blind faith, leaving the detractors to work what havoc they may. The Theosophical Movement needs its soldiers and fighters as well as its teachers and

students, and while it is not to be expected that everybody shall take part in a discussion involving so many questions of psychology, the possibility of super-normal phenomena, the identity or differences of handwriting, the value of evidence based upon the recollection of long past events and much more, every theosophist should lend his support to those doing this work for him.

It is such defense work that the Blavatsky Association has undertaken and in view of recent developments I anticipate that the future issues of *The Proceedings* will contain some very lively reading.

The March issue contains the two contradictory letters of James M. Pryse regarding the revision of *The Secret Doctrine*, articles by William Kingsland on H. P. B., and others by Mrs. Davey and Mrs. Cleather. One of the most interesting features is the photographs of two pages of Mrs. Besant's third volume of *The Secret Doctrine*, showing at a glance, by interlineation, the astounding liberties which Mrs. Besant took with the esoteric papers of H. P. B. No one can see these without perceiving that the charges of tampering are not unfounded.

The address of the Blavatsky Association is: 26, Bedford Gardens, Camden Hill, London, W. 8.

At the Periscope

A Theosophical Mephistopheles.—In *The Occult Review* for May, 1927 (foreign edition, page 322) Mr. G. R. S. Mead gives his version of the history of the "third volume" of *The Secret Doctrine*, which, if true, is one of the most astonishing confessions from his pen that I have read. He says: "Next, I come to Vol. III. With this I refused to have anything to do whatever. I judged the *disjecta* or *resecta membra* from the manuscript or typescript of Vols. I and II not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in *Lucifer*, but could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher value on everything H. P. B. had written than I did, persisted in her view, and by herself edited the matter for publication, but even when every scrap that remained had been utilized, it made a very thin volume. I therefore persuaded her to add the so-called instructions of what was known as the 'Esoteric Section' or 'Eastern School,' which had hitherto been secret documents. My argument was that the 'occult teachings,' as they were deemed by the faithful, were now in the hands of hundreds, scattered over the world, some of whom were by no means trustworthy, and that it was highly probable that we should any day find them printed publicly by some unscrupulous individual or privately circulated illegitimately. Fortunately, Mrs. Besant agreed, and they were included in Vol. III, save certain matter dealing with sex questions. A load of anxiety was lifted off my mind. I thought that the making of these 'instructions' accessible to the general public might possibly put an end to this unhealthy inner secret school. But this hope, alas, was not to be fulfilled."

Mr. Mead is not only quite unabashed in stating that he deliberately, and "fortunately", succeeded in persuading Mrs. Besant to break her pledge of secrecy on the pretext that if she did not break it some one else would, and that it would be better to forestall them, but he does not hesitate to aver that his private motive was to trick Mrs. Besant into wrecking the E. S., of which she was the "Outer Head" and protector. He even goes so far as to say that some other person who might do what he was urging Mrs. Besant to do would be "an unscrupulous individual." It is not a question of whether the papers might safely be made public or not, but one of the sanctity of a pledge and of acting as the plausible tempter in its violation. This admission of his astoundingly indecent code of ethics, of which he seems to be proud even at this day, not only causes one to question his sincerity, but leads one to feel that instead of

filling six pages with self-glorification and vilification of H. P. Blavatsky and W. Q. Judge he should have used the entire space in variations on the theme: "God be merciful to me a sinner."

Commercial Theosophy.—The American Section, T. S., has gone into the general mercantile mail order business. In the *May Messenger* it offers furniture, stockings, jewelry, imitation fur, coffee pots, bathtubs, candy, tea and coffee, pure foods and much more, and threatens to go into the pure food manufacturing business. As a departure from its recent course this is to be highly commended and it is hoped that in time the mercantile side will absorb its other activities. It is far better to sell pure foods and genuine imitation fur than to purvey impure and imitation genuine Theosophy, which has been one of its chief activities since Mrs. Besant grabbed the reins of office. I am shocked, however, to notice that it sells stationery, it being a fact that all writing paper without exception contains glue extracted from slaughtered animals. As suggestions are asked for, I suggest as early additions to its list of goods, lipsticks, holy water and sacramental wine by the jug, and L. C. C. royalties.

Theosophical Amusements.—A circular sent out by the American Section, T. S., announces the near approach of the theosophical comet, the Right Reverend George S. Arundale, who will strike America this summer. It says: "His specialty is members meetings and he is remarkably equipped to speak instructively and entertainingly, for he speaks of inner plane life by personal experience. Dr. Arundale, as is generally known, stands occultly at the same level as Dr. Besant and C. W. L. Two of his distinguishing characteristics are scholarship and a keen sense of humor. Speaking of him recently Mr. Fritz Kunz said: 'He has a sense of humor that is irresistible [sic]. The Convention will simply rock with laughter over the incidental remarks that he is sure to make.' This is an excellent announcement. That Dr. Arundale is on the same occult level as Dr. Besant and C. W. L. I readily concede, and am sorry for him. After all these years something better might have been expected of him. While attending the convention may be a source of infinite amusement I am fortunately so constituted that I rock with laughter simply on reading his talk in *The Australian Theosophist*. For those who do not have this unique source of amusement I suggest that they take the opportunity of hearing his "entertaining" account of inner plane life as experienced by himself. Evidently the competition for the place of chief theosophical comedian is growing keen; his rivals are Mr. Rogers, Mr. Kunz and the writer of American Section notices.

Dancing Along "The Path."—The recent "fox-trot marathon" over a fifteen mile course at Los Angeles finds its parallel in the dramatic rendering of Krishnamurti's "The Path" at the Benares convention by the girls of the Theosophical Girls' College. "The gnomes carried with them colored lights and geometrical solids, and in their symbolized dance described the process of mineral creation." Just what colored lights and geometrical solids and dancing have to do with "The Path" is beyond me, but, as Mr. Jinrajadasa remarked at the end: "The whole performance is a remarkable tribute to the quality of culture which is being given to the girls in the school and college" (*Theosophy in India*, January-February, 1927, page 5). Dancing to Devachan is the kernel of the Krishnamurtian philosophy.

Movements of the Sages.—Mr. Jiddu Krishnamurti and Mrs. Annie Besant sailed for England April 29th on the Republic. Their going was quite unostentatious and there were no weeping theosophists to bid them adieu, but a *Herald-Tribune* reporter managed to find Krishnaji, who was engaged in reading *Elmer Gantry*. Mr. Krishnamurti did not think much of this fake religionist who followed religion for revenue only, but did

not express his opinion of a young man who has been living for years in idleness and luxury on the donations of credulous ladies who have been persuaded, with his consent and co-operation, and with not much reason, that he is the vehicle of the Lord Christ Himself. Krishnamurti is a more lovable character than Elmer Gantry, but there the difference ends. He gets more for less work, his methods are more original and better thought out, but he belongs in the same class.

Famine in India.—The chronic starvation which prevails in India according to Mrs. Besant finds its illustration in the report of the Benares convention in *Theosophy in India*, January-February, 1927, page 4. It says: "The Liberal Catholic Church Services were very popular, and a large number freely partook of the Holy Communion."

Failed to Register.—Although their names did not appear on the registration list, *Theosophy in India* assures us that many angels and devas were in attendance at the Benares convention. To this is to be attributed the fact that the convention was more of a picnic than a meeting for business.

A Snobbish Arhat.—According to Ernest Wood (*Ausvalium Theosophist*, February, page 43) Arhat Leadbeater is fastidious as to the outward appearance of the people whom he admits to his august presence. Mr. Wood says: "Such 'batha yoga' and 'raja yoga' combined form a passport to the presence of Bishop Leadbeater, who has no special use for persons who, however diamond-like they may be in essential character, have nevertheless failed to take the trouble to cultivate and refine the exterior man, in whom excellence and polish and good and easy manners are only the outward correspondences of harmony within. It is the combination of power and peace, of energy and grace, which unlocks the door to the Bishop's private heart, as it does to the world of the Master whom he serves." As Arhat Leadbeater is supposed to serve the Master Morya, it is interesting to compare the above with what this Master wrote to A. P. Sinnett (*Mahatma Letters*, pages 260-261): "You saw only that Bennett had unwashed hands, uncleaned nails and used coarse language and had—to you—a generally unsavoury aspect. If that sort of thing is your criterion of moral excellence or potential power, how many adepts or wonder producing lamas would pass your muster? 'This is part of your blindness. . . The sweet pulp of the orange is inside the skin—Sabbir: try to look inside boxes for jewels and do not trust to those lying on the lid. I say again: the man is an honest man and a very earnest one; not exactly an angel—they must be hunted for in fashionable churches, parties at aristocratic mansions, theatres and clubs and such other sanctums—but as angels are outside our cosmogony we are glad of the help of even honest and plucky tho' dirty men." Mr. Wood might have added the real explanation, however, of the Bishop's attitude. The polish and good and easy manners afford a presumption of something within the pocket which might aid the Bishop in "bearing his cross." Otherwise, it would seem, the Master has something to learn from his chela. No, friends, it is just this quality of the Bishop which is most detested by the real Mahatmas, and its presence in this instance stamps its possessor as a pretender.

Fritz Kunz Promoted.—Mrs. Besant has appointed Fritz Kunz International Lecturer for the T. S. and Mr. Krishnamurti has conferred a similar honor on him for his organization, the Order of the Star in the East. It is stated (*The Messenger*, March, page 221), that one of Mr. Kunz's lectures will be "The Spiritual Psychology of Sex." If Mr. Kunz's recent booklet on *Sex Concepts for the New Age* is any criterion, nobody should miss this lecture. It is well worth while to hear the ideas of a man who tells us that confirmation into the church gives one the right to reproduce himself, that in India the men give birth to the children, and that spiritual parturition is a normal function of man. Of

course Mr. Kunz doesn't mean those things; he is just muddled in his language, a particularly dangerous quality in one who proposes to handle the ticklish subject of sex, and especially for such an ardent worshipper of Leadbeater.

Reprint of "The Theosophic Voice"

The three issues of *The Theosophic Voice*, published in 1908, showed all the details of the infamous Leadbeater scandal of 1906, his abominable corruption of young boys, Mrs. Besant's denunciation of him and how she changed face and forced him on the T. S. when she discovered he could serve her purposes, and much more material bearing on this episode of neo-theosophical history. This has been reprinted in full and may be had from the O. E. LIBRARY for \$1.25. Here are the plain facts for those who are open-minded enough to read them.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *Critic*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

How Not to Get Old

Outwitting Middle Age. By Dr. Carl Ramus, Surgeon, U. S. Public Health Service. 269 pages. \$2.00 from THE O. E. LIBRARY.

This is a fascinating book, full of all sorts of information on the subject of postponing old age both in men and women. It is thoroughly scientific and up-to-date, yet written in popular language, and the reader is shown that senescence is largely under the control of the will, and can be postponed by reasonable precautions. Every aspect of the subject, including the mental as well as the physical, is treated in a most interesting and convincing fashion. The scientific standing of the author is well enough known, but it will be of interest to some of our readers to know that he is—in private life—a thorough theosophist. It is cheering to see that, unlike many theosophists whose readiness to attack scientific achievements and experiments is proportional to their dense ignorance of such matters, he is entirely free from the many fads and phobias which one finds among them. It is heartily refreshing to read a medical book by a theosophist which does not run off into occult theories, or denounce the recent discoveries or experiments regarding serum therapy, gland transplantations and the like. That one may be a theosophist and yet not a crank on medical matters is not the least gratifying revelation of this book.

Occult Publications of Rider & Co., London

A selection from the list of Rider & Co., leading London publishers of occult books. Imported and for sale and rent by THE O. E. LIBRARY, Hartmann Dr. Franz—Geomancy (L), out of print.

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- Paracelsus*—Life and Writings of:
- J. K.*—The *Prophesies of Paracelsus* (L), \$0.90.
- Stoddart, A. M.*—The Life of Paracelsus (L), \$2.10.
- Waite, A. E.*—The Hermetic and Alchemical Writings of Paracelsus. 2 large quarto volumes claiming to contain all his known occult writings, translated by A. E. Waite. American reprint of original edition, \$15.50.
- Note*.—Every student of Paracelsus should read Dr. Franz Hartmann's "Life of Paracelsus" (L), \$2.75, Stillman's "Paracelsus, His Personality and Influence as Physician, Chemist and Reformer" (L), \$2.10, and Robert Browning's "Paracelsus" (L), \$0.85.
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THE PRISON ASSOCIATION OF NEW YORK—ANNUAL REPORT

The Prison Association of New York is a society composed of private citizens, but which has a semi-official status in that it is incorporated under a special legislative act which provides that "the said executive committee [of the Prison Association] by such committee as they shall from time to time appoint, shall have the power, and it shall be their duty to visit, inspect and examine all the prisons of the State, and annually to report to the Legislature their state and condition and all such other things in regard to them as may enable the Legislature to perfect their government and discipline." The Association has been in existence and has acted under this authorization since 1845 and the present 1926 report is the eighty-second of the series.

The purposes of the Prison Association of New York are thus summarized (page 4):

1. The protection of society against crime.
2. The prevention of crime, and especially of juvenile delinquency.
3. Protection for those unjustly accused.
4. Parole and probation, when suitable.
5. Improvement in prisons and prison discipline.
6. Employment and other assistance for released or discharged prisoners.
7. Necessary aid for prisoners' families.
8. Supervision of those on probation and parole.
9. Needed legislation.
10. Publicity in prison reform.
11. Research and advice.

From these it will be seen that on the one hand the Association is directly concerned with the protection of society against the criminal, with the prevention of crime, the study of its causes and the recommendation of suitable legislation looking towards these ends, and, on the other, it is philanthropic in its aims, giving assistance to released prisoners and to their families during confinement, and dealing with humanitarian methods of reform. Its executive committee contains well known persons, among them George W. Kirchwey and B. Ogden Chisolm, known everywhere for their sympathetic attitude towards the prisoner and their endorsement of

humane methods in penology. The secretary is the indefatigable E. R. Cass, also secretary of the American Prison Association.

In filling these two roles the Association occupies a middle position between the criminal and the public; a fortunate position, I think, as it is thereby compelled to avoid the extreme hostility everywhere manifest today and in evidence not only in the press, but in legislative committees and official or self-appointed crime commissions, and on the other hand, is forced to avoid too great leniency. How well it does this can be seen by reading the report of 138 pages, to which but a few lines can be devoted here.

It is interesting to note that of the numerous bills before the last legislature most of those sponsored or endorsed by the Association were passed, while nearly all which it opposed were defeated. It appears that the famous, or infamous, Baumes law requiring that all fourth time offenders shall be sentenced to life imprisonment without qualification or discretion on the part of the court originated with the Association, and while the report makes an attempt to justify this drastic law its claim that in by far the greater number of cases this course is justified cannot be accepted as valid. No law is a just law which does not allow a reasonable discretion to the judge in passing sentence.

The discussion of the New York parole laws is of great value, and it appears that the unsatisfactory functioning of the law does not lie in the law itself or in the principle of parole, but in the inadequate provision for enough paid expert parole officials who receive sufficient remuneration to permit them to devote their entire time to studying the cases coming before them and who are therefore likely to make serious blunders such as have compromised the law and the very principle of parole itself in the eyes of the public. As the report states: "The determining the fitness of a prisoner for release requires more than a cursory judgment of his conduct within the institution. It is a serious responsibility and demands a highly qualified parole board, giving full time service. Further, there must be provided an adequate staff of parole officers to supervise those on parole, and these must be trained parole officers." In this connection there is a "Digest of the Indeterminate Sentence Laws and Parole Rules" of each state, which is commended for study as showing to what a great extent our criminal legislation is a matter of guesswork and of experimentation. No one should attempt to tamper with existing laws or to enact new ones without seeing what other states are doing. This section is also issued as a reprint which can be had on request.

The Prison Association has long advocated the establish-

ment at Sing Sing of a fully equipped and manned psychiatric clinic where all persons under sentence shall be carefully studied previous to their assignment to other prisons and to a definite kind of work. Sing Sing would then be chiefly a place of temporary sojourn or receiving station and the other state prisons would be organized and equipped to deal with different classes of offenders. There has been much talk of this, but as yet but little has been effected.

The sections on the Relief Bureau and the Employment Bureau present the more humane side of the Association's work. Attention is called to the fact that the state pays the working prisoner but a cent-and-a-half a day remuneration, with the result that there is much distress in the families of prisoners, which the Association attempts to relieve within its means. Several striking illustrations are given of the way in which the state, in attempting to protect the public, works injustice upon his innocent dependents. In referring to the work of securing employment for released convicts it is pointed out that professional men and those who have held positions of responsibility are practically black-listed. Attorneys and physicians are not permitted to resume their practice, while those who have held positions of trust requiring bond are refused by the bonding companies, and chauffeurs and taxi drivers are refused licenses to follow their calling. Many large industries are averse to employing ex-convicts, not always because they would not help those who are worthy, but because of rules holding subordinate officials responsible for delinquency in such cases, these therefore being unwilling to assume the risk in accepting such applicants. It is distressing to note that of 1,115 ex-convicts who applied to the Association in 1926, only 652 were placed. What became of the others, the Lord knows; some, without doubt, had to choose between starvation and crime, and if driven to the latter fell into the hands of the Baumes law. No figures could speak more eloquently against this legal monstrosity.

The report does not take up the question of the disposal of prison-made goods and therefore avoids discussion of the absurd "state use system," for the continuance of which New York is largely responsible.

Finally, there is a well-based protest against the boarding of Federal prisoners in New York penitentiaries and jails, the Department of Justice paying for their keep a sum often far short of the cost to the city or state. The city of New York alone loses about \$25,000 a year in boarding Federal prisoners below cost, while the burden imposed on taxpayers in the entire United States is not less than \$125,000 a year. Further, strange as it may seem, Federal prisoners thus housed regard themselves as a quite superior class of persons to the state

or county prisoners and put on airs which make trouble both with their fellow-prisoners and the prison officers.

The highly interesting report can be obtained by those interested from *The Prison Association of New York, 135 East 15th Street, New York City.*

Sacco-Vanzetti Case to be Reviewed

Lovers of justice will be pleased by the announcement that Governor Fuller, of Massachusetts, has appointed an advisory committee to aid him in dealing with the Sacco-Vanzetti case. The committee consists of President Lowell of Harvard University, President Stratton of the Massachusetts Institute of Technology and former Judge Grant. The first two at least afford a sufficient guarantee that the subject will be treated with complete impartiality. The question before these gentlemen is not, whether Sacco and Vanzetti are radicals or otherwise undesirable persons, but whether there is a reasonable doubt that the trial was conducted with all possible fairness aside from strictly legal technicalities, and whether, even supposing this to have been the case, there is sufficient reason to believe that there is other evidence, not presented at the trial, which may afford a reasonable doubt that these two men were guilty of the particular murder charged against them.

This is as it should be. The court of intelligent public opinion has overwhelmingly declared its belief that something is wrong and that sufficient grounds exist for reviewing the case. When one remembers that trials are held, and punishment inflicted, not for the benefit of the courts, or for demonstrating the majesty of the law, but for the protection of the public, this public should be the final arbiter of the question whether it is being protected or not. Even were I personally convinced that these two men are guilty as indicted I would still favor this attitude.

All the more, therefore, do I regret that The Military Order of the World War, a patriotic association which has for one of its chief purposes the encouragement of an adequate national defense and of adequate military training to afford that defense, with which I am in full sympathy, should take a hand in the Sacco-Vanzetti discussion and circulate literature of a rather violent nature in opposition to a rehearing of the case. One of the documents sent out by The Military Order of the World War is written by one Francis Halston Welsh and contains by way of argument personal abuse and charges against the supporters of Sacco and Vanzetti which, even if true in the limit, have absolutely no bearing on the question at issue. If John Smith is considered to be a radical, a burglar, an adulterer and a general bum, and has expressed the belief that Sacco and Vanzetti are innocent, that, *ipse facto*, is proof that these two men should be put to death—that is the style of argument followed. On reading the literature sent me I can draw but one conclusion, that by indulging in personal abuse and dodging and beclouding the one issue—actual guilt of murder—the Military Order of the World War is likely to create a prejudice against its highly laudable advocacy of national defense. Further, it is likely to create the opinion that its constant scolding of "subversive" and anarchistic designs in every movement and tinged with the strictest conservatism is a mere chimera, an evidence of panic. In an editorial in the May issue of its *National Bulletin* (page 3) entitled "Tutorizing Professors", professors of Columbia University and of other conservative institutions are classed along with all sorts of radical riffraff as an argument against Sacco and Vanzetti. That persons under sentence of death should be denied justice because of the supposedly objectionable character of their friends seems to me about the most "subversive" doctrine that could be preached.

New Anti-Capital-Punishment Movement

I take pleasure in publishing the following communication, which speaks for itself:

ROBERT EDWIN PRIDE
798 Drexel Building
Philadelphia, Pa.

June 27th, 1927

O. E. Library League,
Washington, D. C.
Dear Sirs:—

Having been informed that you are interested in penal matters, I am directing this communication to you with a circular descriptive of my new book, which I have not as yet been able to get off the press because of the expense involved in it.

I have started here an organization known as the "National Humanitarian Association," the activities of which will be nation-wide, and its object, the abolition of the extreme penalty.

I was wondering whether you could furnish me with a list of persons whom you know to be interested in abolition, in order that I might communicate with them with the idea of having them join our organization.

Our purpose is to penetrate into every state in this country, and educate the public toward a better understanding of what capital punishment really is. No other organization has ever undertaken to do this in the manner in which we shall undertake to do it.

If you can help me in getting our organization together by supplying the names of people who would probably be interested, I shall feel deeply grateful.

Cordially yours,

ROBT. E. PRIDE

Mr. Pride is a syndicate newspaper writer of Philadelphia who, in the course of his work, has witnessed twenty-six electrocutions and seven hangings, and has had unusual opportunities for studying the subject of capital punishment and of associating with condemned men. Not long ago the Philadelphia *Ledger* devoted a whole page to his account of an execution, which created great sensation at the time. He has now in press a book, *The Invisible Power*, discussing this and allied topics and showing that capital punishment is a blot on our civilization. In order to get this book through he is compelled to ask for advance subscriptions at \$2.00 per copy. Every subscriber will receive an autographed copy as soon as the book is released. Remittance should be made payable to Scott Publishing Company, but sent in his care, above address. If preferred the book will be sent C. O. D.

I hope that all interested in cooperating with Mr. Pride in the formation of the new association will communicate with him promptly.

To Prisoners Who Want Correspondents

The O. E. LIBRARY LEAGUE will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applicants should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The Carrie is sent every two months to prisoners whose applications have been accepted. There is no charge for enrollment.

All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals, and to discourage any attempt to abuse them. They are expected to reply to letters from correspondents, and to make apologies if they do not wish to continue the correspondence. In this case another correspondent will be furnished on request.

Inmates having correspondents are particularly requested to interest their friends in the League.

Penal Notes

Kansas Cigarettes.—Kansas has at last decided to return to the ranks of civilization and permit the sale and smoking of cigarettes, but it still forbids this consoling and pacifying occupation to its convicts in the state penitentiary who are engaged in digging the state's coal. Hence a strike of the convict coal miners. The pretext given is that it is dangerous to smoke in coal mines. Possibly, even where miners carry open lamps. But the miners do not spend all the time in the mines and are not likely to set their cell walls on fire. What they do is to dig the public coal—a notoriously unhealthful and hazardous occupation—without a cent of reward, year in and year out, and the public pockets the profits. That should be sufficient punishment without depriving them of a small salace which would make them more contented with their lot. Doubtless the strike has cost the state enough to supply the prison with tobacco for years to come. The *Washington Evening Star*, to which the mere mention of a convict is like waving a red flag at a mad bull, and which devotes a half-column of editorial to this incident, sees no reason why a prisoner should be entitled to any comfort whatever. If you allow prisoners to smoke they would be only too glad to work all day underground digging coal for the opportunity, and the prisons would be filled with candidates for the job. But when it says that these men "are being supported by the State behind bars for the protection of its citizens," it is going far astray. These miners are not supported by the state—they are supporting the state and adding to its revenues. Sentenced to prison for the good of society, they are converted into slaves and worse. To deprive them of a little tobacco in return is the meanest kind of meanness, and while I am not defending prison strikes, the state is getting just what it deserves.

Clarence Darrow on Crime Prevention.—In a recent address to Yale students Clarence Darrow said: "Let a doctor treat a case of typhoid and he will look at the milk supply, the water used by the patient, or his food. Let a lawyer tackle the job, and he will give the patient six months in jail as an example for other people not to have typhoid. That is about the way crime is treated."

"The Arizona Beacon."—The Arizona state prison was one of the first to introduce a liberal policy towards prisoners, thanks to Governor George W. P. Hunt. For many years prisoners have been allowed to engage in profit making undertakings. Louis Bytinge, one of this prison's most famous graduates, laid the foundation of his success as an advertising specialist through the liberal policy permitting of unlimited correspondence. At this time, I notice, the prisoners conduct a laundry and cleaning establishment, a photographic studio and a watch repair shop for the use of the public. The prison monthly, *The Arizona Beacon*, has for its editor Joel E. Smith who, in his style, reminds me of Jesse P. Webb, for many years the editor of the once famous *Lead A Hand*, of the Oregon State Penitentiary. I could hardly pay Mr. Smith a bigger compliment and I hope that in time he may develop a larger publication. At the present time Mr. Smith is conducting a campaign against capital punishment through the columns of his paper, and it is hoped to bring about a repeal of the state capital punishment law. Arizona did away with this barbarous practice some years ago, but in a fit of frenzy over a particularly atrocious murder re-enacted it. The address of the *Beacon* is Max B. Florence, Arizona, and the subscription is \$1 a year.

Commutation of Sentence not an Act of Grace.—In 1909 V. Perovich, a Federal prisoner under sentence of death, was given a commutation to life imprisonment by President Taft, but without asking his consent thereto. In 1925 Perovich, not satisfied with having his life saved, thought to gain his freedom by putting up the plea that as he had been sentenced to death by the court, but not to life imprisonment, and as the sentence had been annulled through the act of commutation, made without his assent, he was being illegally held in prison, and the Federal Court in Kansas ordered his release. From this decision the Government appealed and the question was submitted to the United States Supreme Court. This Court has now handed down the opinion that a pardon or commutation of sentence is not an act of private grace, but an act in the public welfare, and may be ordered regardless of the consent or wishes of the prisoner, who must accept it whether he will or not. Perovich will therefore have to serve his life sentence, at least until he becomes eligible for parole. This settles an important question and not invariably to the advantage of the prisoner. It will be remembered that Gerald Chapman escaped from the Atlanta Penitentiary while serving a long sentence for mail robbery and committed a murder in Connecticut for which he was tried and sentenced to death. Chapman claimed that he was a Federal prisoner, still under sentence, and demanded to be sent back to Atlanta to serve out the rest of his term, but Mr. Coolidge excused him from this through a commutation ending his Federal sentence at once. Chapman replied that as he didn't want any such dubious act of grace on the part of Mr. Coolidge, he declined to accept it and repeated his demand to go back to the safe refuge of Atlanta. The Connecticut court thought otherwise and he was promptly put through the dull third business without giving the United States Supreme Court a chance to decide the matter. This question has now been settled once for all as far as Federal prisoners are concerned; the President may pardon a Federal prisoner even in order to get him executed by some other authority. The decision, presumably, applies only to Federal prisoners and has no bearing on state prisoners who may be pardoned or given a commutation under the laws regulating such acts in the state. There are other interesting applications. There are many Federal alien prisoners subject to deportation on their release. The President might commute the whole bunch at once and ship them out of the country—it would certainly be an act in the public welfare to save the nation their boarding expenses. But what a howl would go up from the Department of Justice Shylocks, ever ready to insist upon their pound of flesh!

Capital Punishment in California.—I learn that the California legislature has passed a law according to which a jury, in bringing in a verdict of first degree murder, must be unanimous in favor of hanging before the death penalty can be imposed. The dissent of a single juror would call for a sentence of life imprisonment.

What the Editor Thinks

One thing that the Editor thinks is that if readers of the *Carrier*, whether they be interested in prisons or in Theosophy, would not consider him as a plutocrat who can pay all the expenses, or would not imagine that "the other person"—a fictitious individual, by the way—is going to be so generous that they themselves can simply stand by and applaud, much less time would have to be consumed in chasing around for funds, and correspondingly more time could be devoted to the work itself. He has quite enough to do without having to shoulder the job of being a martyr at the same time.

Please remember that it is the rank and file of the readers who support the *Carrier* with their donations, small or large as may be, and that there is no Croesus located right here in this office who can do it, and send what you can.

Nibbling at Nirvana

Nirvana: by George S. Arundale. 192 pages. The Theosophical Press, 1926. \$2.25.

Dr. George S. Arundale is far more worthy, from the neo-theosophical standpoint, of being regarded as the Coming World Teacher than is Mr. Krishnamurti. Mr. Krishnamurti, who has been accepted by the tin gods of the Theosophical Society to fill this role, is a simple-minded, shy and emotional youth, fond of luxury and fine clothes, and unable to indulge in more than platitudes. Dr. Arundale, on the contrary, is full of vigor and self-assertion, tearing hither and thither over the earth, rushing into print with his big "I", broadcasting his speeches, and a huge blatterer of anybody who can be of use to him, so he is the logical and almost inevitable successor to the now nearly defunct Annie Besant as President of the Theosophical Society.

But this role of would-be successor-to-be does not admit of sitting down and keeping quiet. Dr. Arundale has to keep the welkin ringing with his name. When he is not being proclaimed as one of the Twelve Apostles, or as a member of the White Lodge, he is announced in a public circular in one and the same paragraph as being both "on the same occult level as Dr. Besant and C. W. L."—and this, I am informed, means that he is on the threshold of divinity—and as a great humorist who will keep a theosophical convention "rocking with laughter" at his wit.

To have been in, at, or through Nirvana is just as essential for one who would have occult standing in the Theosophical Society as for a devout Moslem to have visited Mecca, or for one of the Four Hundred to have wintered in Paris. So George has made his little pilgrimage to Nirvana and has filled a book of 154 pages trying to tell us of it, to say nothing of the numerous appendices more or less irrelevant. Lest his own words may not be sufficient, he has provided us with two forewords and a preface. The preface is by himself, but the forewords are by C. W. Leadbeater and Annie Besant. These are the most interesting portion of the book. Mr. Leadbeater tells us that it is a "very remarkable production—a valiant attempt to describe the indescribable", with the usual addendum that he himself is one of the few who have been so privileged, and that he has attempted to describe Nirvana in his own book, *The Masters and the Path* (five rupees the copy; allow me to sell you a couple).

Mrs. Besant's foreword is even more disheartening. It consists of ten lines, the first two of which inform us that she is "one who knows"; the third and fourth tell us that "To attempt to describe Nirvana is as hopeless a task as to try to empty the ocean into a thimble"; while the eighth and ninth inform us that

It is better to climb nobly and to fail,

Than ignobly not to climb at all.

The tenth line consists of two words only, to wit: "Annie Besant", and this tells us likewise why Dr. Arundale has published the foreword. The poor man must have been put to to decide whether the name of Annie Besant would be an advertisement sufficient to compensate for her frank declaration that the book is a failure.

As for Dr. Arundale's own part, there would seem to be little doubt that he had a glimpse of what is sometimes described as "cosmic consciousness", that stupendous elevation of vision, real or supposed, which has been experienced by certain poets, yogis and seers, to say nothing of hashish and opium addicts. In fact we may say of George—and that is doubtless why the book was written:

Weave a circle round him thrice,

And close your eyes with holy dread,

For he on honey-dew hath fed,

And drank the milk of Paradise.

Having once, as the result of an indiscretion, had a similar experience, I can heartily agree with all three writers that the task undertaken is

an impossible one. But it would at least have been possible to have limited himself to the attempt, without using it as a peg on which to hang all sorts of digressions on the T. S., the Himalayas, the Holy Eucharist and what more, which serve only as padding and as an attempt to turn George S. Arundale inside out for public inspection.

The above is not meant in derision. Dr. Arundale has many good things to say when he gets away from his main topic of Nirvana, which will doubtless be of help and inspiration to some. Want of space forbids me to quote any of these with the exception of one which seemed particularly appropriate. In his invocation on page 124 he says:

From the dream lead us to the True,
From the beginning lead us to the End.

And following this injunction I skip joyfully to the "End" and find on the back inside of the jacket of the book an advertisement of *The Secret Doctrine*. If the publication of "Nirvana" succeeds in inducing some to study this masterpiece of H. P. Blavatsky it will not have been written in vain.

The Society of the Divine Wisdom; London

Recently *The Occult Review* contained an advertisement of the activities of an association designating itself as "The Society of the Divine Wisdom." Being attracted by the mention of a weekly class in *The Secret Doctrine*, I desired to know what manner of society this might be—studying *The Secret Doctrine* and yet not calling itself "theosophical"—and wrote for information. To my delight I received in due time a reply and documents which indicate that it constitutes still another branch of the Back to Blavatsky Movement, and I cannot do better than to reproduce here the pertinent parts of the Secretary's letter. The italics are mine:

Dear Sir:—

The Society of the Divine Wisdom was founded on Jan. 23d, 1926, by a nucleus who had formerly belonged to the Gnostic Lodge of the Theosophical Society in England, which Lodge returned its Charter and most of the members resigned on Oct. 17th, 1925, the immediate cause being the action of the National Council in affiliating the English Section of the T. S. to the so-called World Religion, and the declaration made by the Officials of the T. S. at the Star Camp at Omman, and published in the *Herald of the Star* and the *Theosophist*.

These and subsequent publications speak for themselves, and the Lodge decided it could no longer support a Society which stood for such things and at the same time be true to Theosophy.

Our reasons for leaving the T. S. and forming a new Society may therefore be summed up in H. P. B.'s words which will be familiar to you: "H. P. B. is loyal to the death to the Theosophical CAUSE. . . . Therefore the degree of her sympathies with the 'Theosophical Society at Adyar' depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H. P. B., calling the T. S. disloyal, will shake it off like dust from her feet." (A Puzzle from Adyar; *Lucifer*, 1889).

I gather from your article "Stickers and Quitters" and other remarks that you do not agree with the action of those who leave the T. S. and have therefore thought it best to explain our standpoint, for it seems to us that it is Theosophy and the programme of the Masters that one has to stick to, not any particular Society and each must decide for himself how he may serve these best and most sincerely. We admire the path you have chosen in this respect and realise its value, but your own case is exceptional, and for the majority I think it is far better that they should sever all connection with the T. S. because its aura is preponderatingly evil now, and the time has passed when it could have

been changed from within. By remaining within the Society you may be able to warn and disperse the delusions of individuals, but I do not think that as a Theosophical Society, in anything but in name, it can be saved.

To return to your letter of enquiry. The Society of the Divine Wisdom has nothing to do with the developments of Neo-Theosophy but is only concerned with studying and applying the recorded Teachings of H. P. B. and the Masters; at the same time we do not go to the extreme of imagining that all that need be learnt, or can be known, is contained in one infallible book, but find that The Secret Doctrine is greatly illumined by a knowledge of other Spiritual Teachings and also of Natural Law and vice versa. In a word we aim at finding the middle path of adherence to the study of the genuine Teaching but at the same time freedom of spirit from the letter of any book or bible or external form, of organization as there seems equally a danger now of a reactionary rigidity, due obviously to the perversions of Theosophy wrought by the T. S. and others, but which is quite untrue to the original spirit of Theosophy and of its messenger, H. P. B.

It is for this reason that after much consideration we decided to start a third independent group in London, although the Blavatsky Association and a W. L. T. Lodge were already in existence. (It was a case of, if we join one we are cut off from the other, so why not a third as a middle point).

It certainly seems absurd that we do not all work together, for we would be a much stronger force, at least so it seems, but this is not the appropriate moment and one must wait.

Having experienced the exploitation and perversion of the original programme of the Founders of the T. S. which has resulted in a large herd led by the nose by a few unscrupulous people, the tendency of the second half of the Cycle seems now towards breaking up into independent individual groups (a sifting individualising process). There is less danger of corruption spreading by this isolation, but, on the other hand, there is a dissipation of force and we are not achieving that Universal Brotherhood which was the main object of the Movement. The next step should be for these units, while retaining their individuality, to be bound together in a larger unity.

Let us hope that the time will soon be ripe for a Conference of all these independent groups when perhaps Organisations can be obliterated and individuals come together on the common basis of H. P. B.'s work and Teaching. I do not think that anything satisfactory will be accomplished in this way until the representatives of these organisations can meet in conference; then we shall discover whether we really want to form a nucleus of Universal Brotherhood or not.

Being a Freelance and not a member of any one in particular of these "Back to Blavatsky" organisations perhaps you will be able to work towards such a Conference.

To return to our particular group. We shall be glad to keep in touch with you and to co-operate in any way in the cause of Theosophy, or Universal Brotherhood, which is the same.

We hope to be able to issue Transactions every six months which we will send you, also Correspondence Courses, and perhaps can arrange that these should be obtainable, if required in America, through the O. E. LIBRARY.

We have a good foundation of a Library, and the O. E. Centre will be in the Reading Room.

Yours fraternally,

M. C. DEBENHAM,

Hon. Sec. Society of the Divine Wisdom.

While regretting that space does not permit me to reproduce in full the interesting pamphlet describing the objects and principles of the Society, a few paragraphs may be quoted or summarized.

Objects: 1. To create a nucleus for the formation of a Universal Brotherhood of Humanity; . . . The first object of this Society necessarily includes unification of effort and therefore brotherly relations with all those having a similar aim, purpose and teaching, throughout the world. 2. To study and disseminate the principles of the Wisdom Teaching; and to investigate in the light of that unifying wisdom comparative religion, science and philosophy. 3. To apply the principles of the Wisdom Teaching in all departments of life and thus to obtain a true knowledge of nature and the powers latent in man."

Declaration: The Society defines the Wisdom Teaching as the sum total of spiritual knowledge of the 'Perfect' of the Race, this Wisdom being the common rent of all the periodical spiritual teachings that have been given to humanity. It regards the teachings of the Eastern Adepts, given out during the life-time and through the agency of Helena Petrovna Blavatsky, as a direct presentation of the Wisdom Teaching, in so far as it could be divulged, for this century; and therefore takes these teachings as the basis of its study. The Purpose of the Society is to transmit these teachings faithfully and impersonally, and to carry on the programme of H. P. B. and her Eastern Teachers as stated in their authenticated writings."

With regard to Organization, there are two Sections. Those of the first Section "are under no obligations, except such as they may voluntarily undertake, beyond sympathy with the First Object and a desire to study the teaching open-mindedly. . . . At the same time while maintaining personal freedom of thought for each individual, the Society states uncompromisingly that since it exists as a Body, in order to transmit pure and unadulterated the Wisdom Teaching recorded in the authenticated writings of H. P. B. and the Masters of Wisdom (and those disciples who were faithful to Their Message) and further to carry on their programme as stated in these writings, that therefore anyone who shall use the platform or name of the Society, or those of the Masters in such a manner as to compromise this purpose shall be liable to forfeiture of membership"

The Second Section is neither secret nor esoteric, but consists of "fellow-students who accept H. P. B. as their direct link with the Occult Brotherhood and who are pledged to carry on her work." Propaganda of any personal psychic revelations or claims to authority on the part of any members is strictly prohibited. Only such are eligible to provisional membership, in the Second Section who have served for at least two years in the Society, or in a body having similar aims.

The government of the Society is in the hands of a council of older and more experienced students pledged to transmit the pure and unadulterated teaching of H. P. B. and her Masters. The members of this Council are subject to investigation by the general assembly of all of the members.

While it does not appear that the Society proposes to make a fetish of anonymity, and to appear at times somewhat ridiculous thereby, it is interesting to note that the only name published is that of the Treasurer, who is chosen annually by the general assembly. In the Inaugural Address, a document well worth reading, sympathetic reference is made to the United Lodge of Theosophists, the Canadian Section, T. S., to the independent Theosophical Society in Australia, to the work of Mrs. Feather and the Ven. Anagarika Dharmapala. With reference to the United Lodge I read (page 10):

" . . . there is happily every sign that the second half of the cycle 1875-1975 will see a new illumination. It has already led to a spiritual awakening or return to the Original Programme of the Founders on the part of a large group in America. The Society was started in the United States, and one of its noblest workers, W. Q. Judge, described as a Chela of 13 years' standing, built up the Movement there, so we may trace cause and effect when we note that the initial revivifi-

cation of the Movement began in America and is largely inspired by his influence.

All this is truly heartening. On the one hand, that which has wrought the ruin of the Adyar Theosophical Society, permitting anyone to hold office, irrespective of his adherence to the original teachings, is avoided. The Society will remain in the hands of followers of H. P. B. On the other, there would seem to be no room for a group of secret autocrats responsible to nobody but themselves, unknown to the rank and file of the members and which declines to allow the members the opportunity of expressing opinions or of offering suggestions on even the most trivial affairs of management. While proposing to make the original teachings the basis of its work, it proposes to avoid a fundamentalist attitude and to welcome the thoughts of others and the achievements of science.

How far this middle course, with which I am in thorough sympathy, can be maintained, the future will show. Personally I regret that the Society has felt constrained to abandon the name "Theosophy." This name, made honorable by H. P. B. and the Masters is rather, in my estimation, to be defended against reproach. It was constantly used by H. P. B. in her writings, as well as by the Masters; it stands for a definite group of teachings and should be stoutly maintained and defended against those, no matter who they may be, who attempt to pre-empt it for their own whims and follies. In the study of the literature it is impossible to dispense with it.

For further information address: *The Society of Divine Wisdom, The Porchway, 26 West Kensington Gardens, London, W. 14.*

United Lodge of Theosophists—New York

From June 25th to September 30th the activities of the United Lodge of Theosophists in New York City will be as follows:

Sundays, 8.15 P. M.—Public Lecture.

Wednesdays, 8.15 P. M.—Study Class in H. P. Blavatsky's *Key to Theosophy*, beginning with the first section.

The reading room, reference library and circulating library are open to the public daily from 11 A. M. to 4 P. M., except Saturdays and Sundays.

Address: 1 West Sixty-Seventh Street, New York City.

At the Periscope

Why Fritz Kunz?—If anybody can succeed in making the American Section, T. S., ridiculous, it will be Mr. Fritz Kunz—he has that about him which is likely to be contagious. In the *June Messenger*, under the caption "Why George Arundale?", he devotes the best part of a page to holding up Dr. Arundale as a reason why you should attend the coming convention in Chicago. Dr. Arundale is an excruciatingly funny man, so come and hear him and have a good laugh. To quote Mr. Kunz more precisely (and only in small part): "Arundale is a man of sparkling quality, extra dry and heady in the champagne sense. He is lucid in thought and clear in expression, but with a special quality which bubbles all through his substance. This is his buoyancy and irresistible humor." Mr. Kunz adds that "old-line theosophists should stay away from convention." This is hardly a necessary admonition. Those who would attend with the thought that they are going on the Masters' business are hardly likely to accept the exhibition of a theosophical Billy Sunday as a substitute, and not even the curiosity to witness a man with a quality bubbling through his substance could induce them to waste their time and money in going.

Feminine Counterpart of Fritz Kunz.—In the same *Messenger* Miss Dora van Gelder announces Mrs. George Arundale as an inducement for attending the convention. Mrs. Arundale is not a wit. Like her husband, but, so Miss van Gelder tells us, is a lady whose "clothes are an outward

and visible sign of an inward and spiritual grace." She, too, will be an exhibition as part of the grand *revue* at Chicago and will manifest her spirituality in the manner mentioned. That Mr. Kunz and Miss van Gelder will be present and will say something foolish is a foregone conclusion, but it is to be regretted that Mrs. Arundale is to be forced to take part in the vaudeville performance.

Shocking Indifference to Mr. Rogers.—At the recent election for president of the American Section, T. S., the votes cast for Mr. L. W. Rogers amounted to 17.2 per cent of the entire membership, and as there was no marked opposition he was declared re-elected. That means that less than one in five cared enough to vote. It would be interesting to know the reason of this indifference. Mr. Rogers is by far the best executive the Section has had for many a year, and while I have no liking for his brand of Theosophy, or whatever it may be called, I am glad to express my appreciation of the way in which he has conducted the secular affairs of his office, and I think this should have been more generally recognized.

Theosophy in Finland.—I am indebted to my friend Pekka Ervast, of Finland, for a copy of the February issue of his journal *Ruusu-Risti*, which is now in its twenty-third year, and which is devoted to Theosophy, psychical research and philosophical and esoteric subjects. The Finnish language contains practically no words with Latin, Greek, Sanskrit or Germanic roots, and for one not familiar with it it requires not a little study and intuition to get at the contents. Mr. Ervast founded the Finnish Section of the Theosophical Society and was until recently its General Secretary, but has now retired. From my personal acquaintance with him, and from the fact that the name of H. P. Blavatsky occurs frequently throughout, that the name of Mrs. Besant is not to be found, while the *Carrie* is given a nice notice and a suggestion to readers to subscribe, it is to be concluded that *Ruusu-Risti* is a decidedly "Back to Blavatsky" publication. It is published monthly, the annual subscription is \$2.00 and the address is Pekka Ervast, Ilyvinge, Piipala, Finland. While there is an official organ of the Finnish T. S., Finnish theosophists are to be congratulated upon having such an excellent journal, with such a distinguished editor, devoted to the real and original Theosophy.

Bad Condition of British Section, T. S.—Judging from the Annual Report and the May issue of *News and Notes*, the condition of the British Section, T. S., is admittedly unsatisfactory. With a total membership of 4,872 on March 1st, 1927, 616 new members had been added during the preceding year, 447 had resigned or lapsed and 77 had died or left the country, leaving a net gain of only 92, or less than two per cent, and about three per million of the population. The membership is therefore to be regarded as virtually stationary. Of the annual dues for 1927, payable January 1st, only one-half had been paid in by May. There is also a special fund from donations which is intended to meet the excess of expenses over regular dues. Contributions to this have fallen off from £1,640 in 1922 to £731 in 1926, and £150 of this was a windfall from one source. The net result is that the Section had a deficit in receipts in 1926 of £400, which has to be met from the accumulated surplus of better years which, the Treasurer tells us, will be exhausted in about three years and after that—the deluge. It would be difficult at this distance to say what is the matter, but one may assume that one reason is the constant bleeding of members for the support of a set of persons, as Mrs. Besant, Mr. Jinarajadasa and the luxurious Krishnamurti, who spend the money of members in traveling over the face of the earth and living in high style, while expounding their untheosophical hobbies. There is constant begging for gifts to the Society's parasites. The Executive Committee, which cannot raise funds enough to meet the deficit, is making an appeal for "not less than £3,000 as a birthday gift of gratitude to the President and her colleague, Bishop Leadbeater." That means \$7,500

each, in addition to what will be squeezed out in other parts of the world. Whatever may be said of Annie Besant, she has long since ceased to teach Theosophy and does not deserve either the money or the gratitude of theosophists, while Leadbeater is a notorious charlatan who is living a life of ease and luxury in a palace in Sydney, attended by a crowd of women who have to be content with bathing in his aura. That the Section has ceased to grow, and that members are constantly clearing out, is not surprising, considering the unsavory reputation which Leadbeater has in England, and rightly. If they don't know what he is before they join, somebody is likely to put them wise, and out they go again. The Section is getting just what it deserves for having abandoned the Theosophy of the Masters and of H. P. B.—see its recent list of recommended books—and for having taken up with a notorious scoundrel as a leader. What it should do is to tie a millstone around the neck of each of these people and cast them into the sea of oblivion, and follow Theosophy as it was originally taught.

London T. S. Convention and Liberal Catholic Church.—Those responsible for the arrangement of the June Convention of the Theosophical Society in England had sense enough to omit from the Convention program all mention of the Liberal Catholic Church, though they gave a place to the notorious Wedgwood as one of the speakers. Wedgwood lectured upon "The Revival of the Mysteries". The greatest mystery in the Theosophical Society is that Annie Besant, after having ordered that this gentleman (an L. C. bishop) should retire from the Theosophical Society because he was compromising it by his sodomistic practices, afterwards turned and embraced him, and then announced him as one of the Twelve Disciples of the New Christ and a year ago marched in procession with him at the consecration of Saint Mary's Liberal Catholic Church in London. This particular phase of the Mysteries was not discussed by the Rt. Rev. Wedgwood, I understand. This time, at the same church, on three successive Sundays, Mrs. Besant preached a sermon "During the High Celebration of the Holy Eucharist", the subject of the second sermon being "Transubstantiation." If anybody wants to know what her ideas on this subject are, or were in 1903, he will find them stated in her book *The Changing World* (London edition, pages 269-271). The weird stuff is obviously an invention of Leadbeater, who was by this time in full control of the lady. The third sermon was an "Believe in the Light". The particular "Light" of this church is the Rt. Rev. F. W. Pigott, who was recently foolish enough to write a letter to the President of the Christian Mystic Lodge, stating that his church "is not concerned with the Master Jesus at all," and then to deny in print that he had ever made such a statement.

Corruption of Original Blavatsky Texts

A set of Currios containing an exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations and other examples, can be had from this office for 15 cents in stamps. Get the facts for yourself by reading these.

A Book of Travel by H. P. Blavatsky

Au Pays des Montagnes Bleues, par H. P. Blavatsky. Traduit du Russe par Marc Senenoff. Paris, 1926; paper, \$0.90. From THE O. E. LIBRARY.

H. P. B. wrote, in Russian, a delightful narrative of her travel and adventures in the Nilgiri Hills in Southwestern India, and of the occultism and magic of the natives. This has recently been translated into French and I am sure that lovers of H. P. B. who can read French will be glad to have a copy. Theosophists who can read only a little French would find it good practice.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Carric* for one year.

The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price, \$7.50. Separate Index, 50 cents (for early editions only; included in present edition). Order from the O. E. LIBRARY.

Back to Blavatsky!—The Canadian Theosophist

The Canadian Theosophist, the monthly official organ of the Canadian Section, T. S., is the only official journal advocating a return to the teachings of H. P. Blavatsky and the Masters of Wisdom. It should receive the support of all who are interested in real Theosophy. The subscription is \$1.00 a year. From the O. E. Library.

The Kabbalah

The Kabbalah Publishing Company has just issued a revised and enlarged English translation of Adolph Franz's "The Kabbalah." This classic work, originally published in French, treats fully of all the aspects of the theosophical teachings of the Jews known as Kabbalah. 326 pages. From the O. E. LIBRARY, \$5.00.

Other books on the Kabbalah:

Ginsburg, C. D.—*The Kabbalah; Its Doctrines, Development and Literature* \$2.35.

Mathers, J. MacGregor—*The Kabbalah Unveiled* (new edition), \$5.00.

Waite, A. E.—*The Doctrine and Literature of the Kabbalah* (L).

Westcott, W. Wynn—*Introduction to the Study of the Kabbalah* (new edition (L)), \$1.30.

Occult Publications of Rider & Co., London

A selection from the list of Rider & Co., leading London publishers of occult books. Imported and for sale and rent by THE G. E. LIBRARY, schuré Edouard.—The Great Initiate Series, comprising Jesus, the Last Great Initiate (L); Hermes and Plato (L); Krishna and Orpheus (L); Pythagoras and the Delphic Mysteries (the best book on Pythagoras) (L); Rama and Moses (L); each, \$0.90.

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Popus—The Tarot of the Bohemians (L), \$3.00.

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Italian Pack of Tarot Cards as used in France and Italy, \$1.75.

Waite, A. E.—Pictorial Key to the Tarot (L), \$2.10. Contains full page pictures of the 78 Tarot cards, with the text of the "Key."

Those having the Cards and Key (above) will not need this.

Taylor, Thomas—Select Works of Plotinus. With Introduction and Bibliography (L), \$1.75.

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